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InSpire

Princeton Theological Seminary

summer 1996

Meeting Jesus in Israel's Mountains and Mosaics



photo: Keith Kerber

Princeton in photos

The campus seemed quiet this summer as students and their families relaxed under the trees. But in the classrooms, 180 students were enrolled in twelve summer school courses and 235 people attended the Seminary's two-week Institute of Theology.

inSpire
Princeton Theological Seminary

Summer 1996
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On the Cover
A mosaic of loaves and fishes from the Byzantine basilica of the Multiplying of the Loaves in the Arabic village of Tabgha provides the background for photographs of the Dome of the Rock on Jerusalem's Temple Mount, and PTS alumni/æ at the entrance to one of the Qumran caves. The photos are by Andy Vaughn ('91 M.Div., '96 Ph.D.).

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in this issue

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Twenty-seven alumni/æ from the Class of 1991 traveled together to the Holy Land—and gained new perspectives on Scripture.
by R. Elizabeth Boone



12 • Mission Possible!
After nearly two years of careful labor and input from every part of the Seminary community, PTS has a new mission statement—one designed to last a long, long time.
by Ingrid Meyer



14 • Clear to Zaïre
PTS professor Elsie McKee returned to the land of her birth for a fall 1995 sabbatical, where she taught students in a seminary where her father taught.
by Elsie McKee

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Letters

Stick Ball Memories

You can imagine my surprise at seeing the Princeton Seminary stickball team photo pop out of *inSpire* in the Winter 1996 issue. So many years have gone by since the photo was taken in 1962.

The "Calvin-Warfield Club" sign was simply on the wall when the photo was taken and has nothing to do with the team itself. The stickball team was an ad hoc group of students who thought of the idea and had sweatshirts made. Lloyd Evans, holding the papers for the presentation we made to Karl Barth, started the team. There was no small amount of disapproval at this presentation from other students and the administration. Quite a few felt that it was beneath the dignity of one of the great theologians of the twentieth century.

My memory of the time is that Dr. Barth was delighted to receive this gift, as we made him our honorary third baseman. He told us that he would continue to write the final volumes of his dogmatics in Switzerland, proudly wearing our sweatshirt. Whether or not that actually happened, I have no way of knowing.

William L. Flanagan ('64B)
Newport Beach, CA

PTS Internship Program Serves the Church

I have never been a student of PTS, but I read every issue of *inSpire* hoping to hear some news about some people who are very dear to me...our former summer seminary student interns. Our parish has had an intern program since 1985 and for seven of those years, the interns have been from PTS. God has blessed us with each and every one.

In 1985, H. Bert More was with us. In 1986, David Florence spent his summer with us. In 1987, Robert McGaha was here. 1988 brought Mark Koontz. 1990 saw Christopher Berg with our parish. In 1991 John V. Callahan Jr. was with us. This past summer (1995) we had Terry Kukuk with us. Now, I am anxiously awaiting the arrival of Ken Locke and his wife, Elizabeth; another wonderful student from PTS!

We want to thank Princeton Theological Seminary for the opportunity to work and study side by side with your students. Our prayer is that the experience has been as wonderful for them as it has been for us.

Barb Ault, secretary
Pembina County Larger Parish
Cavalier, ND

Alley Adoption Brings Memories

The article about Jim and Joan Alley brought back fond memories for me. Twelve years ago I adopted a Korean orphan and brought him to this country in much the same way. I have never married, but wanted to share my home and love with a needy child. It's been a challenge to be a single parent by choice, but the rewards have been beyond measure. Thank you for sharing Jim and Joan's story with us.

John D. Gibbs ('77B)
Westfield, WI

Eating Clubs Still A Hit

In the fall of 1940, the members of Calvin Club took a lively interest in the presidential election. Three of us were FDR supporters, and the remainder favored Wilkie. As a consequence of the Democratic victory, the New Dealers were honored by having to stand the club to an ice cream dessert.

For the benefit of James C. Leeper ('38B) and to the best of my octogenarian recollection, here are the words of the second verse of the club's anthem:

I can see her tonight by the old candlelight
The girl that left me flat.
I can see her once more by the old cabin door
As she tossed me my derby hat.
And she kept all the rings and the presents and things
That I haven't made a payment on as yet.
So I'm sad and I'm broke and I'm just a cheap joke
To the girl I left behind.

Charles P. Robshaw ('42B)
Pittsburgh, PA

Please write — we love to hear from you!
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Letters may be edited for length or clarity, and should include the writer's name and telephone numbers, so that we may verify authorship.

from the president's desk

Dear Friends and Colleagues:

Realtors claim that there are three criteria for buying real estate—location, location, and location. Accrediting associations for institutions engaged in higher education make a similar claim. The three major criteria in the accreditation process are mission statement, mission statement, and mission statement.



In preparation for its ten-year on-site accreditation visitation, Princeton Seminary has reviewed and revised its mission statement. That story is featured in this edition of *inSpire,* and I commend it to you.

Here let me emphasize the missional character of this school. *The Plan* of the Seminary that created it when adopted by the General Assembly of the Presbyterian Church in 1812 mandated the new institution to prepare leadership for the church. This leadership was to be educated in a manner that combined "sound learning" with genuine "piety of the heart."

Our mission today continues this visionary tradition. We seek to provide a theological education that will enable believers to be scholars and encourage scholars to be believers in Jesus Christ and servants of his church.

Your partnership with us in this mission is a great blessing.

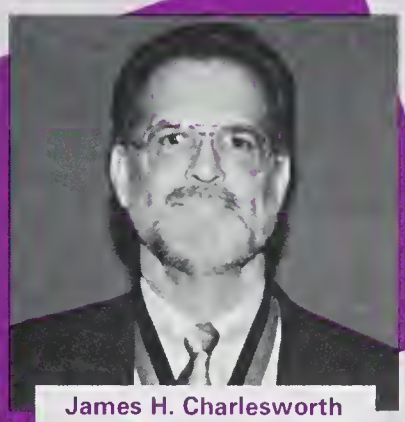
Faithfully yours,

Thomas W. Gillespie

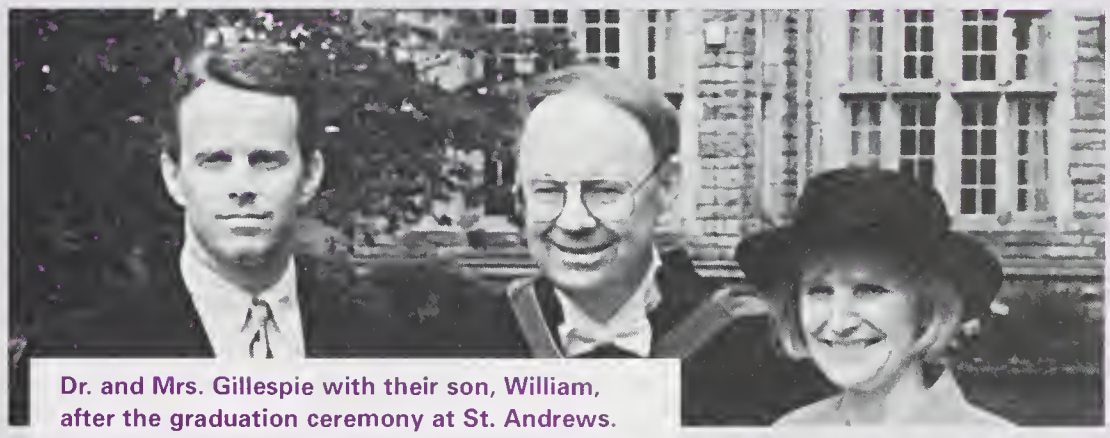
Thomas W. Gillespie

on&off Campus





James H. Charlesworth



Dr. and Mrs. Gillespie with their son, William, after the graduation ceremony at St. Andrews.

photo: Fred W. Cassell

Dead Sea Scrolls Project Wins Awards

Princeton Seminary's Dead Sea Scrolls Project's translation of the Dead Sea Scrolls was selected as a co-winner of the Biblical Archaeology Society's award for the best scholarly book on archaeology published in 1995.

The project is directed by James H. Charlesworth, Princeton's George L. Collord Professor of New Testament Language and Literature. He has also received a Distinguished Achievement Citation for his work from his *alma mater,* Ohio Wesleyan University.

President Gillespie Receives Honorary Degree

The oldest university in Scotland honored Princeton Seminary President Thomas W. Gillespie in June. St. Andrews University, founded in 1410, granted Gillespie the honorary Doctor of Divinity degree at its June 21 graduation ceremony.

In the Middle Ages St. Andrews developed three colleges; St. Salvator's and St. Leonard's were later amalgamated into United College, specializing in arts and sciences. The third college, St. Mary's, has maintained its identity as the college of divinity.

Accompanying Gillespie to Scotland for the ceremony were his wife, Barbara; his son, William; and Fred W. Cassell, the Seminary's vice president for Seminary relations and fellow PTS Class of 1954 graduate, with his wife, Jo Anne.

PTS alumnus Nigel Robb ('79M, '89M), who teaches on the faculty of St. Mary's College, hosted a PTS alumni/ae dinner while the president was at St. Andrews. About fifty graduates and friends of Princeton Seminary gathered at the Scores Hotel, overlooking the beach and the "Old Course" of the Royal and Ancient Golf Club, St. Andrews, to hear Gillespie speak and to share memories of Princeton.

The Incoming Class!

The Seminary admitted 233 students to the fall 1996 incoming class. According to PTS Director of Vocations and Admissions Jeffrey O'Grady, competition was heavy for places at Princeton.

"We had a total of 367 applicants for this fall's entering M.Div. class," he said, "and of those, we admitted 233. That's a 63 percent admission rate, which is lower than many other institutions. You want a low rate in this category, because that assures you can keep the quality high."

Of the candidates admitted for the fall M. Div. class, 154 are men and 79 are women. Their average age is twenty-nine years. One hundred and fifty-seven of the M.Div. "admits" are single; seventy-six are married.

While PTS's students come from nearly every state in the country, the top seven states represented in the new class are New Jersey, California, New York, Texas, Washington, Pennsylvania, and North Carolina.

Of the fifty-one students admitted from overseas, most of whom are in the Th. M. degree program, 38 percent come from Korea, India, Ghana, or Taiwan.

Fifty-three percent of fall M. Div. "admits" are Presbyterian. The next highest percentage is from the United Methodist Church (8 percent).

Princeton seminarians graduate from many colleges and universities. Eight institutions, however, account for the largest number of next year's students. These include private institutions (Westmont College, Princeton University, Davidson College, Wake Forest University, Duke University, and Eastern College) and public institutions (the University of Texas and the University of Washington).

Admission to the Seminary's Ph.D. program is even more competitive than admission to the M.Div. program. Nineteen new Ph.D. candidates will enter in the fall; they were chosen from an applicant pool of 211 people.



Revelation Art is Gift to Seminary

Some retirees spend their time fishing or playing with their grandchildren. Harold M. Neufeld ('50B) has spent his in building an album of photographs of every piece of art connected with John of Patmos, author of the Book of Revelation. This winter, Neufeld presented the Seminary with a copy of his photo album, making Princeton one of only three institutions in the world to receive one.

Neufeld, who retired in 1987 after seventeen years as pastor of the First Presbyterian Church, Leadville, CO, spends much of his time traveling to view works of art connected with the author of Revelation. His journey has often taken him to Patmos, the island in Greece where John wrote Revelation; appropriately enough, he has given a copy of the album to the Monastery of St. John at Patmos. The third copy was given to England's Oxford University.

Neufeld is also working on a book to be titled *Pilgrimage to Patmos: A New Approach to the Book of Revelation.*

on&off Campus



Carl and Alice Bogart on their 1942 wedding day...

and as pictured on their 1995 Christmas card!

Wedding Bells Ring at Miller Chapel

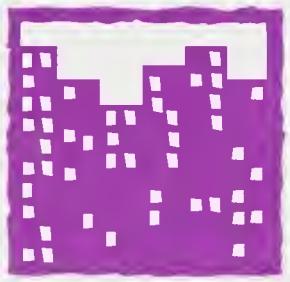
It's summertime in Princeton, and that means a busy season for weddings in Miller Chapel. For alumni/ae and other Seminary community members, PTS's historic chapel is a popular spot for marriage ceremonies.

"We have about twelve weddings every year," said chapel secretary Carol Belles. Miller Chapel is available for the weddings of Seminary community members—students, alumni/ae, faculty, staff, and administrators—as well as their children. Occasionally a person not connected with the Seminary gets married in Miller, Belles said, but that is rare, and requires special permission from the Seminary president.

So far this year, eighteen couples have been married in Miller Chapel, including President Thomas Gillespie's daughter, Dayle Gillespie ('89B), who was married there over the Labor Day weekend. The elder Gillespie and Nancy Lammers Gross ('81B, '92D) performed the ceremony.

Of course, seminarians have been holding weddings in Miller Chapel for a long time. Carl ('36B, '42M) and Alice Bogard, for instance, were married there on July 3, 1942.

"Dr. Andrew Blackwood was one of Carl's favorite professors," Alice Bogard remembered, "and he performed the ceremony at 10 a.m. on a beautiful day. Since none of my family was present, Mrs. Blackwood invited me to stay with them for two days on Mercer Street and brought me breakfast in bed on the wedding day. After the wedding she served a delightful lunch for us and the professor. What a lady she was!"



PTS Breaks Ground for New Housing

Second-career students and continuing education participants will both gain new places to live and work when Princeton Theological Seminary begins work on two new campus building projects.

The first project will be to build new apartments for single students at the Charlotte Rachel Wilson apartment complex, which currently contains apartments for married students and families. The new apartment building, which will be located directly across from the Charlotte Newcombe Center, will contain thirty one-bedroom apartments and ten two-bedroom apartments. A total of fifty students, most of them older or in their second careers, will eventually live there.

"We have people coming from homes and apartments who are used to living on their own," Director of Housing Stephen Cardone said, "and up until now we've had to put them into dormitory rooms. At any other institution, single graduate students can move into apartments. This building will meet that need here."

The brick building will have two stories, parking, limited storage, and a lounge, "since we want the building to have a community feel to it," Cardone said. It will also include security, cable access, and computer access. Cardone hopes the building will be completed by summer 1997. As students move into the new housing, the Center of Continuing Education will begin to remodel Erdman Hall, which currently houses students. The "new and improved" Erdman Hall will contain new office space for center staff and new rooms for continuing education participants.

"There will be more single rooms with private baths, some rooms with double beds, and telephone and computer hookups," said David Wall, program coordinator for continuing education. If all goes according to plan, Wall added, the Erdman renovation will begin in summer 1997 and be completed in early 1998.

British Professor Gives Warfield Lectures

Christina A. Baxter, dean of St. John's College in Nottingham, England, gave the Seminary's annual Warfield Lectures from March 18 to 21, 1996.



photo: Keith Kerber

Christina Baxter gave the Warfield Lectures last spring.

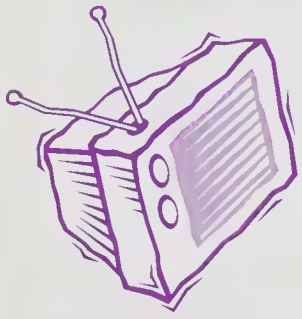
The six lectures were on the theme of "Models for Ministry: Christian Ministry Reconsidered in the Light of the Johannine Narratives about Women."

The lectures, Baxter said, grew out of her experience of leading retreats for and preaching at the ordinations of the Church of England's first women clergy.

"I thought, what models of womanly ministry would be appropriate for these women? And I realized that the women of John's ministry offer us models which are positive and creative," she said.

Baxter, who was a guest professor of theology at Princeton Seminary in 1990, is the author of *Ready for the Party?* She has also written several articles, including "Jesus the Man and Women's Salvation," "The Cursed Beloved: A Reconsideration of Penal Substitution," and "Barth: A Truly Biblical Theologian?"

on&off Campus



New PTS Videos Available

Settle into your armchair for some delightful new fall videos from Princeton Theological Seminary! The selection, available from Princeton's Media Services, includes:

* *Building Church and Community Ministries,* with Carl Geores, assistant for student advisement in the Office of Field Education;

* *Temptation,* with Stuart Professor of Philosophy Diogenes Allen;

* *Teaching for Faith: A Guide for Teachers of Adult Classes,* with Richard R. Osmer, the Thomas W. Synnott Associate Professor of Christian Education and director of Princeton's School of Christian Education; and

* *Human Sexuality and Christian Community,* with Max L. Stackhouse, Princeton's Stephen Colwell Professor of Christian Ethics.



photo: Keith Kerber

The Seminary's annual Hunger Run (above) was just one of the Stewardship Committee's spring fund-raising projects, which together raised nearly $19,000. The Hunger Run itself raised around $3,500, which was given to Bread for the World and the Crisis Ministry of Trenton, NJ. The Stuff Auction, where seminarians bought goods and services donated by other community members, raised approximately $2,000; the money was given to the PC(USA) Peacemaking Project and to the Heifer Project, which gives livestock to poor people around the world. The book sale raised approximately $12,000 for eight international theological colleges, and Theologiggle, an evening of skits and silliness, raised $1,200 for WomanSpace, a shelter for battered women.



photo: The Leigh Photographic Group

Sun Hee Kwak ('65B), a Korean pastor and educator, received the 1996 Distinguished Alumnus Award at the Alumni/ae Reunion banquet this spring. He was honored for founding and pastoring So-Mang Presbyterian Church in Seoul, South Korea, which is one of the three largest Presbyterian churches in Korea, as well as for establishing and supporting schools in China, North Korea, Brazil, and the former Soviet Union. He has also supported churches in China, and is currently chairperson of the boards of trustees of Presbyterian Theologica! Seminary and Soong Sil University, both in Seoul, and Yanbian University in Yanbian, China. Kwak is pictured above shaking hands with PTS President Thomas W. Gillespie; at left is Kwak's son Joseph, who graduated this spring with a Th.M.

News from the Board of Trustees

At its May meeting, the Seminary's Board of Trustees elected Robert M. Adams, former vice chairperson of the board, as its new chairperson, and Ralph M. Wyman as vice chairperson. Adams succeeds Johannes R. Krahmer, who retired after a five-year term as chairperson and will remain on the board as an active member.

A graduate of Princeton Seminary, Princeton University, and Cornell University, Adams is a professor of philosophy at Yale University, a position he began in 1993 after twenty years on the faculty of the University of California—Los Angeles.

Louise Upchurch Lawson, associate pastor of Germantown Presbyterian Church in Germantown, TN, was re-elected as the board's secretary, a position for which there is no term limit.

Two new trustees—Ginny Thornburgh and Julie E. Neraas—will join the board at its October meeting. Thornburgh is director of the Religion and Disability Program of the National Organization on Disability in Washington, D.C. (see right). Neraas, a 1979 M.Div. graduate of PTS, is an assistant professor at Hamline University in St. Paul, MN, and a spiritual director in the Twin Cities area. She served on PTS's Alumni/ae Association Executive Council for four years, and was elected by the alumni/ae association as an alumni/ae trustee.

David B. Watermulder, former pastor of Bryn Mawr Presbyterian Church in Bryn Mawr, PA, and a trustee since 1958, retired to trustee emeritus status at the May board meeting. He chaired the board from 1985 to 1991.

New Trustee Champions Rights of People with Disabilities

One summer night in 1960, four-month-old Peter Thornburgh, son of former Pennsylvania governor and former U.S. attorney general Dick Thornburgh, suffered a car accident that killed his mother and left him with a severely injured brain. The problems of Peter's condition have inspired the life work of his adoptive mother, new PTS trustee Ginny Thornburgh, who is a passionate and energetic advocate for the rights of people with disabilities.

Thornburgh, who is a Presbyterian layperson, began her advocacy career by working to see Peter included as a full, welcome member of his community and congregation. Throughout thirty years of work, she has helped reform Pennsylvania's institutional care, been coordinator of programs for persons with disabilities at Harvard University, and has co-written two books: the award-winning *That All May Worship,* now in its fourth printing, and *From Barriers to Bridges,* a guide to community action. She also edited *Loving Justice: The ADA and the Religious Community,* and has helped organize many conferences on welcoming people with disabilities into faith communities.



Ginny Thornburgh

Her current job is as director of the Religion and Disability program at the National Organization on Disability in Washington, D.C., where she has served for eight years. She works to make congregations of every faith and denomination more welcoming and accessible to children and adults with disabilities, showing how faith communities can overcome architectural and attitudinal barriers.

At PTS, she said, she hopes to extend that mission.

"If I had a theme song," Thornburgh said, "it would be this: People with disabilities have gifts to bring to their congregations and faith communities. Welcoming people with disabilities is more than an obligation—it's an opportunity. I want Princeton Theological Seminary to be the best in the country at welcome."

on&off Campus

Faculty Changes

Cleophus J. LaRue Jr. has been appointed assistant professor of homiletics, effective July 1, 1996. LaRue, a minister in the National Baptist Convention (U.S.A.) and former senior pastor of Toliver Chapel Missionary Baptist Church in Waco, TX, will not be a new face on the Seminary campus; he received his Ph.D. from PTS in May. While completing his dissertation, he was assistant professor of preaching and worship from 1993 to 1996 at New Brunswick Theological Seminary in New Brunswick, NJ.

The Board of Trustees has also announced three faculty promotions, all effective July 1. Leonora Tubbs Tisdale was promoted to associate professor of preaching and worship, with tenure. Geddes W. Hanson was named the Charlotte W. Newcombe Professor of Congregational Ministries. Richard R. Osmer was promoted to full professor, and continues to hold the Thomas W. Synnott Chair of Christian Education.

Julie A. Duncan has resigned her position as assistant professor of Old Testament to accept a teaching position at Garrett-Evangelical Theological Seminary in Evanston, IL.



Cleophus LaRue Jr.

Alan Neely Retires

Alan Neely, an ordained Baptist minister who has spent the past eight years as Princeton's Henry Winters Luce Professor of Ecumenics and Mission, retired in May.

Neely joined the Princeton faculty in 1988 after a career that took him to Cali, Colombia, where he taught at International Baptist Theological Seminary, and to Wake Forest, NC, where he spent thirteen years on the faculty of Southeastern Baptist Theological Seminary.

In his retirement remarks, he reflected on the fact that he had been born and grown up in a "very provincial environment," but through his life had lived in Arkansas, Texas, Virginia, Colorado, Costa Rica, Colombia, Argentina, North Carolina, and New Jersey. "I feel equally comfortable in Princeton and in the Philippines," he said, "and in a Presbyterian Church, a Methodist church, or a Roman Catholic church. I consider this a manifestation of God's friendship and grace."

He told his Princeton colleagues that he was happy to have come to a Presbyterian school in the Northeast. "I could have lived and died with a limited and insular perspective were it not for people like you who have graced our lives, accepted us despite our denominational history, our way of pronouncing words, and even our age. And for this we will be always grateful and in your debt."



Alan Neely retired in May.

Neely and his wife, Virginia, are moving to Raleigh, NC, where they have a home. In retirement, he plans to write and to teach in local congregations throughout the country.

Looking Ahead: Fall Events at PTS

Black Alumni/ae Conference Set for Fall

A conference for black alumni/ae, titled "The Black Church: A Sign of Hope?," will be held from October 3 through 5 at the Seminary. While the conference is planned for black alumni/ae, everyone is welcome to attend.

Gardner Taylor, pastor emeritus of Concord Baptist Church, Brooklyn, NY, will be the conference's keynote speaker. Prathia Hall Wynn ('82B, '84M), who is dean of African American ministries at United Theological Seminary in Dayton, OH, will be the preacher. The closing banquet speaker will be M. William Howard ('72B), president of New York Theological Seminary. Bible study will be led by PTS's own Brian Blount, assistant professor of New Testament, and Raquel St. Clair, a Seminary Ph.D. student.

For more information about this conference, please call the Chapel Office at 609-497-7890.

PTS Plans Ecumenical Conference

Catholic and Protestant Christians will join forces at Princeton Theological Seminary this fall for an ecumenical conference, to be held September 29 and 30.

The convocation is co-sponsored by Princeton and the Commission of Ecumenical and Interreligious Affairs of the Roman Catholic Diocese of Trenton, NJ. It is designed to allow all participants to consider, through theological and biblical reflection, the state of Christian unity as the church prepares for the beginning of the third Christian millennium.



Speakers at the conference will include Raymond E. Brown, S.S., the Auburn Distinguished Professor Emeritus of Biblical Studies at Union Theological Seminary in New York; Edward Cardinal Cassidy, who is president of the Pontifical Council for Promoting Christian Unity at the Vatican in Rome, Italy; Jane Dempsey Douglass, Princeton's Hazel Thompson McCord Professor of Historical Theology and president of the World Alliance of Reformed Churches; Beverly Roberts Gaventa, the Seminary's Helen H. P. Manson Professor of New Testament Literature and Exegesis; and Seminary President Thomas W. Gillespie.

For more information, call Princeton's Center of Continuing Education at 609-497-7990.

Atlanta Professor to Give Macleod Lectures

Fred B. Craddock, who is the Bandy Professor of Preaching and New Testament Emeritus at Emory University's Candler School of Theology in Atlanta, GA, will deliver this year's Donald Macleod/Short Hills Community Congregational Church Preaching Lecture Series. The lectures will be given in the Main Lounge of Mackay Campus Center on October 14 and 15.

Craddock's subject will be "A Sermon For Those Who Are Leaving."

The event was established by Community Congregational Church in Short Hills, NJ, to honor Donald Macleod, the Seminary's Francis Landey Patton Professor of Preaching and Worship Emeritus. Every two or three years, the lecture series brings an outstanding preacher or preaching instructor to the Seminary campus.

on&off Campus



Project on Public Theology Formed at PTS

Princeton Seminary has established the Project on Public Theology, a program that helps Christians address issues posed by American culture, through the insights of Christian theology and ethics. Directed by PTS professor Max L. Stackhouse, the Stephen Colwell Professor of Christian Ethics, the project will show how biblical and theological resources do and should shape the fabric of common life.

The project was begun in the fall of 1995, in cooperation with the Center for Christian Social Ethics of the First Presbyterian Church of Bethlehem, PA, where Stackhouse organized an adult education program on ethical questions in economic life.

"Our goal is to develop a kind of extension seminary for the laity," Stackhouse said. "We bring together church members with seminary faculty and other experts to talk about how faith-oriented disciplines like ethics and theology can help us understand more secular disciplines and issues in public life.

"The truths of the Gospel are public truths, truths for the world, not just for the individual in his or her interior life," he said. "Christians should not hide the fact that they are speaking from a theological point of view. We want to foment in the seminary, the church, and the public discourse an awareness of Christian convictions."

The Project on Public Theology offered a seminar on human sexuality and Christian community at the Bethlehem church last spring, and plans are underway for a fall 1996 seminar on Christian ethics and the professions of medicine and law.



Seminary Hosts Police Chaplains' Conference

When the police are called to campus, it's not good news—unless the police are forty police chaplains from the International Conference of Police Chaplains (ICPC). Area police chaplains met to discuss and learn about their field last May at a conference that was jointly sponsored by the Mid-Atlantic and North Atlantic Regions of the ICPC, and by the Princeton Township Police Department.

The ICPC emphasizes education, training, and credentials for its members, who hold a national convention every year, as well as many local area training programs. The Princeton program included a full-day seminar for ICPC credit on critical incident stress debriefing, or how police chaplains can help officers deal with shootings, deaths, serious injuries, and mass disasters, as well as more everyday job stresses.

Speakers stressed the necessity of following a careful debriefing procedure following a critical incident. They also emphasized that it's important for everyone, but particularly police chaplains, to carefully monitor their own levels of stress in order to take care of their own health.

"People die to avoid stress," said Jackie Dalrymple, a speaker who works in the FBI's employee assistance program. "We had five suicides in the FBI last year. Now, stress can be a good thing—the idea is to find the optimal level, and not to go over that." Church professionals can do that, she said, through noting their "storm warnings," or signs that they're under too much stress; by maintaining good attitudes; by getting enough nutrition, rest, and exercise; by not abusing alcohol, tobacco, or drugs; and by taking the time to nurture their relationships with friends and family, and to do nice things for themselves.

"A little healthy hedonism is a good thing," Dalrymple said. "It's important for us to stay grounded as men and women of God."



photo: Elizabeth Clark

Kirk Nolan ('96B)



Graduation day was here again! The Seminary graduated two hundred and thirty-six students in May. One hundred and forty-seven received M.Div. degrees, including Kirk Nolan (left). Of these, fifty-two were called as associate pastors and pastors in churches across the country. Many more will complete further study before seeking pastorates. In Presbyterian churches in the United States, 18 percent of all pastors are Princeton graduates.

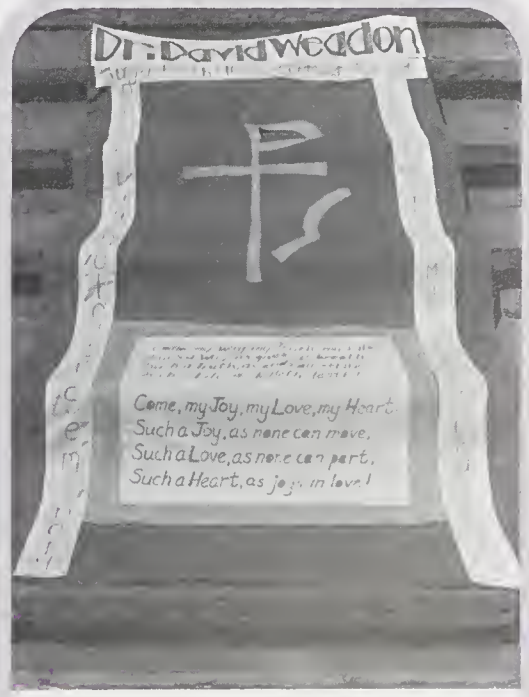


photo: Elizabeth Clark

Princeton faculty and students created this panel of the AIDS quilt in memory of David A. Weadon, the Seminary's late C. F. Seabrook Director of Music, who died in December. Andrew K. M. Adam, assistant professor of New Testament, and M.Div. middler Sara McCulloh led the project.

Student Life

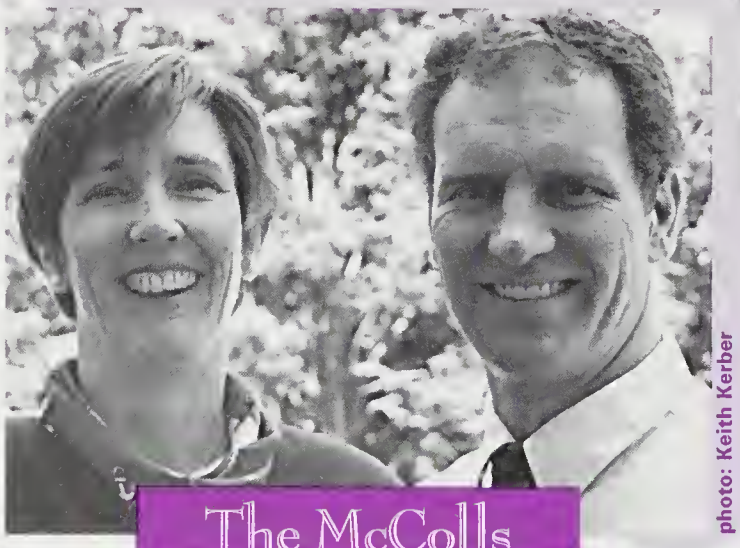
Career Times Two

by Barbara Chaapel

For Princeton's growing number of dual-career couples, coming to seminary is a bit like following the biblical Abraham and Sarah into an unknown country. These students uproot careers, families, and households so that one or both of them can follow God's call to ministry.

1996 M. Div. graduates Duncan and Emily McColl left their home in San Diego to come to seminary after the death of their fifteen-month-old son. "I had always wanted to be a minister," said Duncan, a Stanford graduate and former professional football player for the Washington Redskins. "I took some courses part time at Fuller Theological Seminary, but was working full time in real estate. Then when Evan died, I knew that what was really important to me in my life was serving God."

Emily, on the other hand, had never considered ministry. A physical therapy major at Stanford, she was a full-time mother and led the children's program at her church as a volunteer. "After Evan's death, I wanted to help other bereaved families, and I found my own call to ministry," she said.



The McColls

photo: Keith Kerber

So the McColls visited Princeton using frequent flyer airline tickets from a friend, rented their house, and headed three thousand miles east as "late admits" in the summer of 1993.

Angela Dienhart Hancock and Trent Hancock, also members of the Class of 1996, entered seminary as single people. They met in the touring choir during their first semester, and married the summer after their middler year.

"The biggest transition at seminary for us was marriage itself," Angela said. "Most of our friends were single and still are. We sort of lived between two worlds. Our apartment at Charlotte Rachel Wilson was nice, but I felt isolated from both married and single students. Our real community was the touring choir."

Community is a key issue for dual-career couples. Laurena Kerber followed her husband, Keith, to Princeton. With an undergraduate degree in international trade, she plans a career in international business. But coming to Princeton postponed her plans temporarily. During her husband's first year at PTS, she commuted two hours a day to a job in Newark, NJ, instead of beginning her M.B.A.

"I knew Laurena was not fulfilled that year," said Keith, who received his M. Div. in 1996. "We were at Princeton for me, and she did what it took to get by."

"That first year was really hard," Laurena agreed. "I hadn't been accepted into an M.B.A. program yet, so it felt like my career was on hold; and I had to drive every day throughout that icy winter to work, getting home late and having little time with Keith. Neighbors at CRW got me through that year. On the day I found out I hadn't been accepted at Wharton, a neighbor brought by a 'care basket' of tea and potpourri. Another day some friends hung a 'support' poster on our door.

A participant in the Seminary choir, Laurena also credits the late director of music, David Weadon, with "reaching out to me and helping me feel connected to PTS."

Laurena describes herself as a non-traditional seminary spouse. She recalled attending a baby shower for another spouse and feeling "like I was on a different planet in the discussion," she said. "Dual-career couples, when one of the careers is not in the church, are unusual at PTS. Many wives work, but they are not on a professional career track. I didn't meet any other wives who wanted to work in the corporate world."

Reinald Yoder knows what she means. He is married to Christine Yoder, a 1994 M.Div. graduate who is now a student in the Seminary's Ph.D. program. During orientation for new students, he was one of only two men at a reception for spouses at the president's home.

"I felt strange, to say the least," he laughed. "It was an open invitation, but the focus of the discussion was on women's Bible studies and women's support groups. The experience felt exclusionary."



The Yoders

photo: The Leigh Photographic Group

Couples like the Yoders have found that good friends, both inside and outside the Seminary community, help abate the feeling of being different that dual-career couples face. "We had a 'blind dinner date' recently with a Russian couple at Princeton University, and I know they will become good friends," Christine said. "The wife, a native of Germany, is a full-time student in Russian literature, and the husband is studying English and looking for work."

Support comes from farther away, too. The Kerbers belong to a support group of friends from their church in California. "We are six or seven couples from all over the country who meet every summer," Keith explained. "We have committed ourselves to be an intentional community that supports and challenges each other. We talk and pray with each other whenever one of us has an important decision to make."

And for Emily McColl, long-distance support was as tangible and as tiny as a recipe arriving in the mail. "Friends sent me a bak-

Student Life

ing recipe each day during that awful snowy winter our first year," she said. "When you're used to California sun, having fifty-three days that year without seeing the sun or moon was tough."

Managing daily schedules poses a particular challenge for these couples. With four schoolchildren and two graduate students doing homework and writing papers every night after dinner, both study space and computer time were at a premium in the McColls' small apartment at the Seminary's Whiteley Gymnasium.

"We knew it was time to get two computers when both Emily and I were writing papers on Jeremiah for 'Orientation to Old Testament Studies,'" Duncan recalled wryly. "We had both labeled our files 'Jeremiah' and I mistakenly deleted Emily's paper while working on mine."

Perhaps the biggest challenge for dual-career couples comes with graduations and job searches.



photo: Elizabeth Clark

The Hancocks

Angela and Trent Hancock knew they wanted to pastor together. "We wanted to worship together, hear each other preach; that meant being co-pastors," Angela said. Not knowing any co-pastors or how hard it would be to find a call, they approached the call process aggressively, sending out 178 copies of their Personal Information Form, a record for this senior class, Trent believes. "We invested a small fortune in preaching videos," he laughed.

The McConnellsburg Presbyterian Church in central Pennsylvania was the first to contact them, and was the church whose call they finally accepted. That congregation had already had a clergy couple on staff, and the Hancocks learned that it had been a positive experience for all concerned. They plan to share all aspects of their ministry, although "we will be a little unpredictable about preaching, so no one comes to church just to hear one or the other of us," Angela said.

But Trent was resolute about who preached first. "Angela preached our candidating sermon," he said. "We wanted to send the message from the start that she was one of the pastors, not the pastor's wife."

Who looks for the first job is a key decision for couples where one partner is not a minister. With Christine at least two years away from her Ph.D. and Reinald happily teaching math and computer science at a local private school, the Yoders have some time to think about it. "We made the decision to come to Princeton six years ago for me," Christine said, "so the next move should be his!"

But the couple is realistic. "I'm more marketable teaching high school math than Christine will be teaching Old Testament," Reinald acknowledged. "She'll have fewer job possibilities, so I'm committed to going where she gets a position."

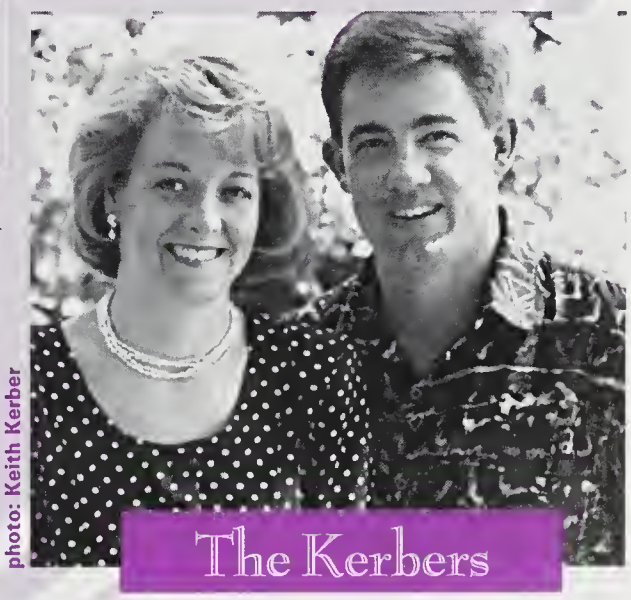


photo: Keith Kerber

The Kerbers

The next phase began for the Kerbers when Laurena accepted a position as an international procurement specialist with Allied Signal Corporation in Phoenix, AZ.

"It wasn't that difficult to decide who would take the first job," Keith said. "Laurena needs to get good solid experience in business before she steps out of her career track to have children, especially since her goal is to become the chief executive officer of a major American corporation. I want to be a youth pastor, and I'm willing to wait."

He didn't have to wait long. In July he was called as associate pastor for youth and young adults at Orangewood Presbyterian Church in Phoenix. "God got us to Princeton, and through Princeton, so I had no doubt he would provide for us in the future," Keith said. "The pastor there is Brian Paulson (PTS Class of 1987) and he is also half of a dual-career couple!"

Winter-weary, the McColls left Princeton after graduation, California-bound. "The beaches, surfboards, and Grandma were calling the kids home," Duncan laughed. He and Emily wanted to work at the same church so that their family could worship together, but there were few churches open to a clergy couple who needed two positions.

"When we interviewed with Point Loma Community Presbyterian Church in San Diego, that congregation didn't know it wanted two associates," Emily said with a twinkle. But the McColls looked at the "huge job description" and proposed one and a half positions; the church agreed. Duncan is now the full-time associate pastor for outreach, evangelism, and mission; Emily ministers half time in pastoral care and women's ministries.

Such creativity and flexibility are musts for dual-career couples, whose lives and decisions change perceptions of ministry and ministers.

Christine Yoder believes the church is slowly figuring out what to expect from two-career couples. She recounted a committee meeting she led in a church where she was doing field education.

"It was 11:00 p.m. and the committee was trying to decide what color paper to print something on. I finally told them politely but firmly that I had not eaten dinner, had a working spouse at home, and hadn't seen him all day. Then I got up and left.

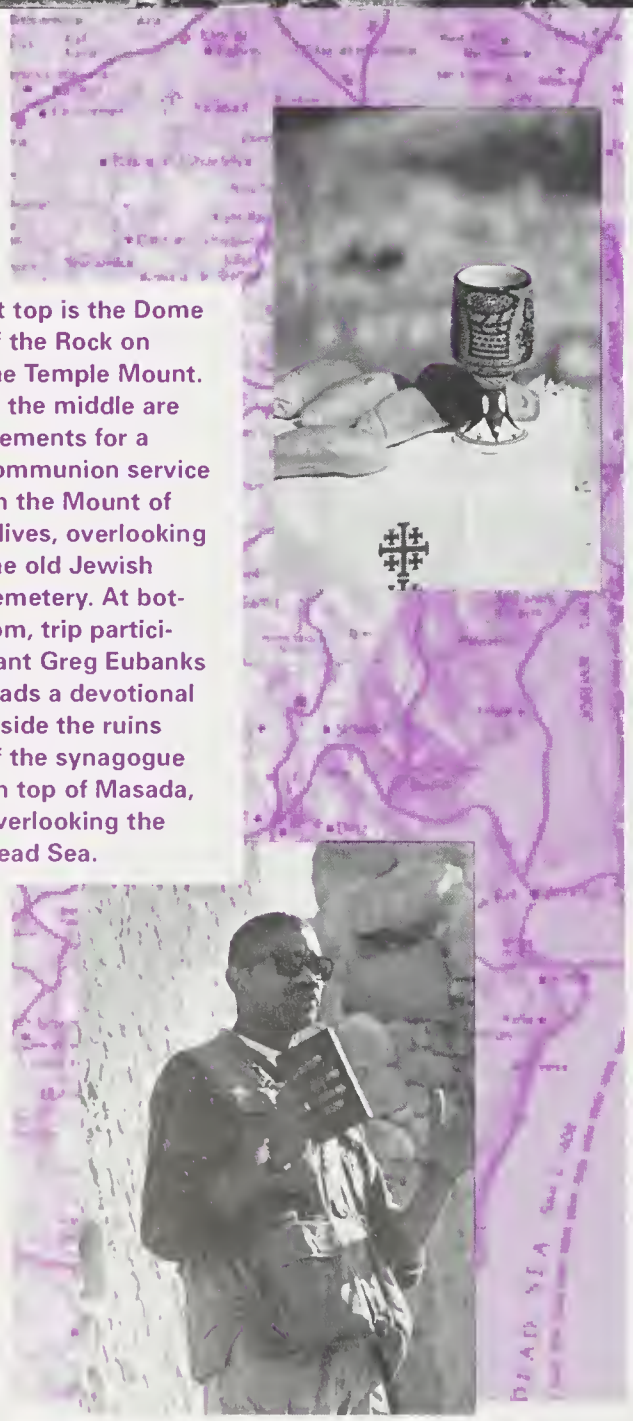
"They were shocked. Yet a few days later one of the members told me I had helped them see the problem with assuming the church's business was the only important thing in my—and their—lives. It's important, but so is my marriage." I

Living History

PTS Pilgrims Explore the Holy Land

by R. Elizabeth Boone
All photos by David Carpenter





At top is the Dome of the Rock on the Temple Mount. In the middle are elements for a communion service on the Mount of Olives, overlooking the old Jewish cemetery. At bottom, trip participant Greg Eubanks leads a devotional inside the ruins of the synagogue on top of Masada, overlooking the Dead Sea.

Jerusalem—fabled city, ancient stronghold, birthplace of Christianity. In March 1996, twenty-seven Princeton Theological Seminary alumni/æ from the Class of 1991 travelled to the Holy Land together for a two-week trip that enriched their fellowship, their historical understandings, and ultimately their ministries.

The trip was made possible by Ann and Tom Cousins, Seminary benefactors who are members and elders of North Avenue Presbyterian Church in Atlanta, GA. They have sponsored similar trips for Columbia Theological Seminary, and through their friendships with PTS trustee George Wirth ('73B), who is also pastor of Atlanta's First Presbyterian Church, they decided to extend their generosity to Princeton.

Only members of the Class of 1991 who are Presbyterian pastors or associate pastors in local congregations were eligible to go on the trip. (Future trips are in the planning stages.) Their idea, the Cousins said, was to help ministers who were still at the beginning of their pastoral careers get a better sense of the land where Jesus lived.

"Positive changes in the church need to happen from the top down. We need strong pastoral leadership in our churches," Ann Cousins said. "Every pastor needs the chance to go to the Holy Land. We decided that such a trip would have a bigger impact on a pastor's ministry and on the whole church if it happened early in the pastor's career." Many pastors cannot afford such a trip until they are close to or in retirement, she added, and while a trip then can be personally significant, it often comes too late to affect a career.

The twenty-seven alumni/æ were joined by various Princeton Seminary administrators, friends, and group leaders. These included Andrew Vaughn, the trip co-leader and planner, who is Class of 1991 (M.Div.) and Class of 1996 (Ph.D.). Richard Whitaker, information specialist and lecturer in Old Testament, also helped plan and lead the trip, as did Dean of Continuing Education Joyce C. Tucker. PTS President Thomas W. Gillespie and his wife, Barbara, and daughter, Dayle, also went on the trip.

WORSHIP IN A HOLY LAND

Each day, trip participants worshipped together, with devotions led by group members. The sanctuary was often a significant biblical site. On the group's first Sunday in Israel, George Wirth preached from the Mount of Olives. Behind the tiny "congregation" was the noise and confusion of street vendors and cars; in front of them was a panoramic view of the Old City of Jerusalem. Wirth opened his Bible to Psalm 122 and began to read, "Pray for the peace of Jerusalem."

The peace of Jerusalem, unfortunately, is surrounded by bullet holes in buildings, armed soldiers at bus stops and in clumps around the country, and tight airport security. Peace is not a word generally associated with the Middle East. The day the group reported to the PTS campus before departing, the second terrorist bombing of a Jerusalem commuter bus occurred. The day participants arrived in Tel Aviv, their bus was late because of a bombing in the shopping district. People were killed. However, as guest expert (and Tel Aviv University Professor of Archaeology) Gabriel Barkay noted, "Jerusalem is usually peaceful. You can't believe everything the media says."

STUDY IN A HOLY LAND

The group's extensive and intensive itinerary covered every part of Israel except the far southern wilderness region, and filled their days from before breakfast until well into the evening.

True to the invitation, the trip provided a regional understanding of biblical history

and geography. Participants spent four days visiting the Galilee and Golan areas of Israel. They visited the New Testament sites of Caesarea, Nazareth, Bethsaida, Capernaum, Tiberius, Sephorris, and Beth Shean. The Old Testament highlights included Hazor, Dan, and Megiddo.

The group employed several guest lecturers, including Ann Killebrew, a professor at the Rothberg School for Overseas Students at the Hebrew University of Jerusalem and an expert on synagogues and villages during the time of Jesus. She introduced participants to a reconstructed village in the Golan that was similar to those during the time of Jesus. By the end of their time at the archaeological digs, travellers knew the difference between storehouses and stables, could identify the six chambered gates of Solomonic architecture, and had walked through huge water cisterns and down well shafts to the source of water.

Gabriel Barkay, one of the world's leading authorities on the archaeology and history of Jerusalem, was the group's guide in Jerusalem. He led an exploration of the ancient Jerusalem that exists underneath the modern Jewish Quarter of the Old City. The adventure included walks through what is believed to be Caiaphas' palace, and through a tunnel under the Old City that runs alongside the Western Wall where the walls and some of the pavers date back to the time of Jesus.



Children play in the streets of Jerusalem's Old City.

The final leg of the journey involved several day-long study trips. A day in the Judean desert was led by Dr. Joseph Zias, curator of the Rockefeller Museum in Jerusalem, where most of the Dead Sea Scrolls are kept. Indiana Jones-style, the group hiked up into the hills in search of Qumran caves, finding and entering Cave 11. The exhausting day ended with the group floating happily in the Dead Sea.

Oded Borowski, a professor of archaeology and near-eastern studies at Atlanta's Emory University, took the group through the Negeb region, where they encountered their first camel caravan near Beersheba and saw many Bedouin encampments. They also spent a day at Neot Kedumin, a nature reserve where all biblical agricultural traditions are preserved in one place. And in the Shephelah region, Zvi Lederman, a professor at Ben-Gurion University in Beersheba, showed participants the battlefield of David and Goliath.

COMMUNITY IN A HOLY LAND

Trip participants greatly enjoyed the sense of community and reunion they felt while traveling with their classmates after the commencement diaspora.

"Because ministry can be a lonely profession, the chance to share and talk with those who already know you and know the language of ministry made the trip all the better," said Millie Snyder, pastor of Morningstar Presbyterian Church in Matthews, NC.

Other alumni/æ also appreciated the theological diversity within the group.

"Our group represented the entire theological spectrum, ends of the spectrum which are often at odds with each other, even and especially at seminary," said John Beddingfield, pastor of the Presbyterian Church of Havre de Grace, Havre de Grace, MD. "And yet we were one cohesive group because we had one common reason for our existence: to experience Israel and enrich our ministry in the name of Jesus Christ."

MISSION ACCOMPLISHED: MINISTRY BEYOND THE HOLY LAND

Just as Ann and Tom Cousins had hoped, the trip to Israel had a profound effect on participants. One of the most important gains, group members said, is the newfound ability to picture the places the Bible talks about.

"I now read the Bible with different eyes," said Ann Deibert, associate pastor of Central Presbyterian Church, Louisville, KY. "When I read about Jesus going to Capernaum to preach, I've been there. I know a lot more about physical geography. Images in the Bible relate to that geography and landscape. For instance, Psalm 125 says as the mountains surround Jerusalem, so the Lord surrounds the people. When I went there, I realized that the mountains wrap around Jerusalem like an arm. That went from being words on the page to being a physical metaphor for me."

Beddingfield agreed with his classmate, adding that "when I talk about a temple or some of the small towns where Jesus preached, I have a new depth of understanding because I've been there and I know how it looks today, which in some cases isn't very different than how it probably looked in Jesus' time." Beddingfield also said that the trip helped him recognize more biblical metaphors—"I now pay attention to whether the author is trying to tell us something with that choice of tree, or making a point that would have been obvious to the audience but isn't to us because we don't know the geography," he said—and gave him a new appreciation of holy places.

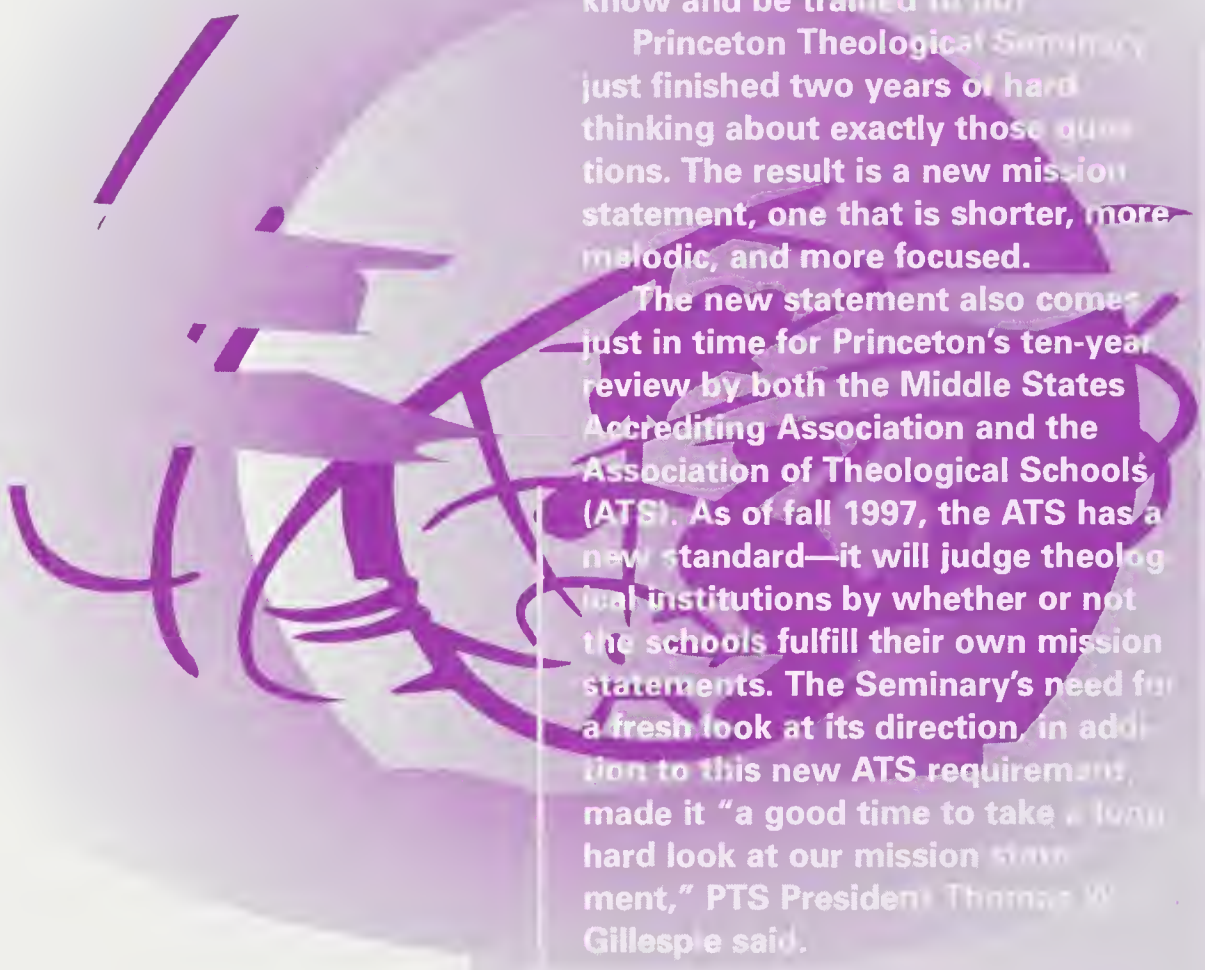
"The question of whether this was the exact place where Jesus was crucified or buried didn't matter so much as I thought it might," Beddingfield said, "knowing that wherever that place was, it wasn't far away. I found the holy places very holy. One night I worshipped in a fourth-century church called Abu Gosh, a church rebuilt by the crusaders and now occupied by French Benedictines. To be in that space and to hear those words of worship—it really did transcend history.

"When we worshipped in St. George's Anglican Church in Jerusalem, the Great Prayer of Thanksgiving gave thanks for Jesus, 'who here in Jerusalem gave his life.' It was amazing to realize that I was in a place that was the center of all that has been so important in my life." ❙

R. Elizabeth Boone is a member of the Class of 1991 and was a trip participant. She is associate pastor of mission and evangelism at Preston Hollow Presbyterian Church, Dallas, TX.

mission possible!

by Ingrid Meyer



What is a seminary's purpose? What role should it play in the church? What should its graduates know and be trained to do?

Princeton Theological Seminary just finished two years of hard thinking about exactly those questions. The result is a new mission statement, one that is shorter, more melodic, and more focused.

The new statement also comes just in time for Princeton's ten-year review by both the Middle States Accrediting Association and the Association of Theological Schools (ATS). As of fall 1997, the ATS has a new standard—it will judge theological institutions by whether or not the schools fulfill their own mission statements. The Seminary's need for a fresh look at its direction, in addition to this new ATS requirement, made it "a good time to take a long hard look at our mission statement," PTS President Thomas W. Gillespie said.

The Seminary has had two other mission statements. One was written as part of the original institutional charter in 1811. Although it did an excellent job of summarizing the Seminary's purpose and design, and was published in catalogs from its writing until 1986, its language is unsurprisingly antiquated. It is, as Dean of Academic Affairs James Armstrong noted, more suited to a new, frontier-oriented country than to an established, post-Cold War democracy.

"The concerns in 1811 were the opening of the West and the need to train people for ministry who couldn't go to Europe," Armstrong said. "There were not very many pastors, and a growing nation was outdistancing the source of pastors." The original mission statement notes that "so rapid has been the extension of this church, and so disproportionate, of late, has been the number of ministers educated, to the call which has been made for ministerial service, that some additional and vigorous efforts to increase the supply are loudly and affectingly demanded." The first mission statement is also concerned with the conversion of unevangelized parts of the globe, noting that part of the Seminary's job is "to found a nursery for missionaries to the heathen, and to such as are destitute of the stated preaching of the Gospel; in which youth may receive that appropriate training which may lay a foundation for their ultimately becoming eminently qualified for missionary work."

The Seminary waited until its 1987 accreditation to write another mission statement. By that time, both the country's problems and Princeton's concerns were very different. The 1987 mission statement sought to catch up with 150 years of history, dealing with making facilities available to people from former missionary lands, addressing the ecumenical movement, and noting changes in the world. It was written by members of the faculty, and covered its various points at much greater length than the new mission statement.

The new mission statement attempts to blend the good qualities of its predecessors. In order to get the best ideas from every segment of the campus community—students, alumni/æ, trustees, faculty, and administrators—Gillespie appointed a committee of representatives from all of these groups, with instructions to write a

mission statement that would be "visionary, confessional, descriptive, cogent, durable, melodic, and short!"

And that, from their summer 1994 appointment through the next two years, is exactly what the committee wrote. The committee as a whole was composed of trustees Fred R. Anderson, Thomas K. Tewell, Louise Upchurch Lawson, Francisco O. Garcia-Treto, and Young Pai. Faculty members included Jane Dempsey Douglass, Patrick D. Miller, Sang H. Lee, and Charles L. Bartow. Committee administrators were Armstrong, Gillespie, and Joyce C. Tucker, dean of continuing education. The committee was completed by Otha Gilyard, then the president-elect of the Alumni/æ Association Executive Council, and Eric J. Laverentz, a 1996 M.Div. graduate who was co-moderator of the Student Government Association during his middler year. Anderson chaired the committee, with Anderson, Tewell, Douglass, and Armstrong forming the subcommittee that actually wrote the drafts of the new mission statement.

In the early meetings, Anderson said, people didn't know each other, and so they worked to build trust and recognition of each member's point of view. It was crucial, in both the committee and the finished document, to be as inclusive as possible "without falling into writing laundry lists."

"It was important to hear professor Sang Lee talk about what it felt like to be in this country and not be a member of the country, what it felt like to be an alien," Anderson said. "And Francisco Garcia-Treto, who is Hispanic, could say to us, 'You think you're being inclusive, but you're not.' Each of the women on the committee brought their unique as well as common concerns, making major contributions to the breadth and strength of the final text."

In the end, Tewell added, the committee became a remarkably harmonious and cohesive unit. While there were times of disagreement, he said, the committee took tremendous care to incorporate every concern.

"We built trust and became a community," Tewell said. "We were able to really be honest with each other. Everybody said, 'Let's keep working until we get it right.' No one pressed for agreement for agreement's sake. Everybody sat at the table as peers and was listened to."

The committee also solicited input from the entire campus community. They asked the Board of Trustees what five qualities they would most like Princeton graduates to possess. The answers—integrity, theological competence, good preaching, good pastoral skills, vision, business and administrative skills, leadership, good judgment, determination, personal faith in Christ, and spiritual maturity, to name a few—were incorporated into the first of many, many drafts. After the writing committee and the committee as a whole had worked through voluminous ideas and obstacles, committee members showed the work in progress to every segment of the Seminary community, and asked for their responses.

Eric Laverentz was responsible for getting student feedback; Jane Dempsey Douglass for faculty response; and Otha Gilyard for thoughts from alumni/æ. All came back with a wide variety of responses, from "looks good to me" to "incredibly long, well-thought-out letters from all kinds of people," Tewell said. "The committee really chewed all these ideas over. Everyone who wrote in should know that we took them very, very seriously. This wasn't just a token effort. In that way, this document's a lot bigger than the fifteen people of the committee."

The statement, everyone eventually agreed, needed to express the idea that learning and piety belong together. It should emphasize the fact that PTS is an institution with global presence, express PTS's status as a residential campus, and underline how Princeton prepares students for Christian leadership in the church, the larger church, the public arena, and the academy.

"How do you find theological language that's true to our confessional heritage and addresses the world we live in without falling into theological jargon or sounding dated very quickly?" asked Anderson. "We also worried a lot about cadence and poetics."

Toward the end of the process, Anderson said, "the document was really good, but it lacked passion. It didn't sing." One last meeting fixed that, and then the document was ready to go to the Board of Trustees for its approval.

At the spring 1996 Princeton Seminary Board of Trustees meeting, the board unanimously approved the new mission statement. Committee members were pleased, unsurprised, relieved, and ready to relax. The two-year process was done.

"The fact that everyone at the end was unanimous and enthusiastic is a miracle," Tewell said.

"This was fun, challenging, and daunting," Anderson agreed. "We weren't developing a document for the next ten years. We were setting a future course for the Seminary."

Princeton Theological Seminary prepares men and women to serve Jesus Christ in ministries marked by faith, integrity, scholarship, competence, compassion, and joy, equipping them for leadership worldwide in congregations and the larger church, in classrooms and the academy, and in the public arena.

A professional and graduate school of the Presbyterian Church (USA), the Seminary stands within the Reformed tradition, affirming the sovereignty of the triune God over all creation, the Gospel of Jesus Christ as God's saving Word for all people, the renewing power of the Word and Spirit in all of life, and the unity of Christ's servant church throughout the world. This tradition shapes the instruction, research, practical training, and continuing education provided by the Seminary, as well as the theological scholarship it promotes.

In response to Christ's call for the unity of the church, the Seminary embraces in its life and work a rich racial and ethnic diversity and the breadth of communions represented in the worldwide church. In response to the transforming work of the Holy Spirit, the Seminary offers its theological scholarship in service to God's renewal of the church's life and mission. In response to God's sovereign claim over all creation, the Seminary seeks to engage Christian faith with intellectual, political, and economic life in pursuit of truth, justice, compassion, and peace.

To these ends, the Seminary provides a residential community of worship and learning where a sense of calling is tested and defined, where Scripture and the Christian tradition are appropriated critically, where faith and intellect mature and lifelong friendships begin, and where habits of discipleship are so nourished that members of the community may learn to proclaim with conviction, courage, wisdom, and love the good news that Jesus Christ is Lord.



Elsie McKee, Princeton's Archibald Alexander Professor of the History of Worship, returned to Zaïre for a 1995 fall sabbatical. The photographs accompanying this article were taken by McKee's brother-in-law, Charles Sthreshley, and depict Zaïrean art from the collection of her grandfather, George McKee.

Clear to Zaïre

A Professor Revisits the Land of Her Birth

by Elsie McKee

A Visit with Sisters and Brothers in Zaïre, Autumn 1995

It is 6:00 a.m. on a weekday morning in the Kasai province of the Republique of Zaïre. The tropical sun is rising swiftly and first bell for chapel is ringing. Chapel at the Faculté de Théologie Réformée au Kasai (FTRK) is conducted in French, with hymns sung in the local language, Tshiluba. Third-year students, teaching staff, and the chaplain lead worship: prayers, hymns, Scripture, and meditation. Friday chapels are devoted to practicing hymns, to prepare ministers to teach congregational singing, especially the correct tunes, in churches where hymnbooks are expensive and rarely include printed music.

Chapel time also serves as the campus newsline; just before the benediction there are announcements, touching on everything from the wider world to the daily details of community life. Current events jostle for place with pastoral and practical concerns: illness or death in the community, meetings of prayer cells or soccer games, and academic notices.

Classes begin at 8:00, and continue until 6:15 p.m., with a break for lunch. In the evening the diesel generator provides three hours of electricity in the library and classrooms for study…unless it is broken or there is an electrical storm which might short-circuit the motor. During the rainy season, brilliant electrical storms happen daily, though only evening storms interfere with the generator. Then students use kerosene lamps and hope they can see to finish their homework!

This is a typical day at this major Reformed theological seminary in Ndesha, Zaïre, five kilometers from the provincial capital of Kananga. There is a long history of ministerial education in the Kasai, beginning with the Morrison Bible School at Luebo in 1912. The present institution was recognized as a university-level center of education in 1986. There are two programs: a three-year first degree called *graduat,* which is the basic theological training, and a two-year second degree called *licence,* which presupposes both

the first degree and at least two years in parish ministry. Students may also earn a state-recognized teaching certificate, since many pastors must supplement their income with tent-making options.

Instruction is in French, the national language of government and higher education in Zaïre, although the great majority of the students will minister in their own languages and must translate between class and context. Most students speak Tshiluba as their first language, but some come from other language groups. Most are men, with the gradual addition of a few women—some of the brighter students, often!—and most are married, although first-year students may not bring their families, since married housing is very limited. Most of the sixty-six students at FTRK are members or (in the case of *licence* students) pastors in a Presbyterian community within the national Protestant Church (Eglise du Christ au Zaïre, or ECZ), though other denominations of the ECZ are also represented.

Christianity in Zaïre

Zaïre is an enormous central African nation, once known as the Congo Free State and then as the Belgian Congo. It became independent as the Republique of Congo in 1960. Its earliest Christians were converted to the faith by Portuguese around 1500 A.D., but the modern Christian history of Zaïre, and the first contact of the interior with Christianity, came through Roman Catholic and Protestant missionaries in the late nineteenth century.

Protestants cooperated from the beginning and recognized all their members as "bana ba Nzambi," children of God, without denominational distinction. This loosely structured union lasted until about 1970, when the country became the Republique of Zaïre and the various Protestant denominations, under government pressure, became a more tightly structured unity through the ECZ. Within this national Protestant church, each denominational group functions as a community with a strong degree of internal autonomy, but the whole body works together at the national level as one church. Communities may have different denominational roots or simply different geographic locations; the four Presbyterian communities are based essentially on geography, not theological diversity. The ECZ is one of the legal religious options in Zaïre, which include traditional religion, Islam, and Christianity.





> "The ECZ is one of the legal religious options in Zaïre, which include traditional religion, Islam, and Christianity."

Visiting at FTRK

FTRK is a seminary in which my father had taught, and since I was born, baptized (with the name Tshimunyi), and reared in the church in the Kasai, I had promised that I would return to the seminary as an occasional visiting professor. In autumn 1995 the needs of the FTRK history department and my sabbatical coincided. My assignment was to teach two short intensive courses, one, on the Reformation, at the *licence* level, the other, on African church history, for second-year *graduat* students. Communications between Zaïre and the United States are always difficult; I arrived and was asked to teach two courses on the Reformation.

From the students' point of view, here was a stranger, a different color, a woman, and not even ordained as a pastor. But with some persuasion, they gathered up their courage and were good sports. They grappled with new ideas, plunging into historical primary sources for the first time and trying to see how historical developments led to the church as they know it, struggling with reformers' faults and strengths. Their beginning was hesitant, but they quickly found the printed voices exciting: "Was Erasmus really a reformer?" "Wow! I never imagined that this is the way Luther sounded." And finding women in history was a new experience, welcomed by the women students and even some of the men, especially the amazing stories of women martyrs.

But life in a seminary is always more than study, as anyone who has been there knows. There were also sad days and glad days. I remember the death of a student's only child, a little girl of eighteen months, the mother wailing and the women gathered to sit with her, and the community gathered the next day to praise God for the life of the child, affirm the resurrection, and try to help the family make some kind of peace with this aching loss. And I recall the day of student government

elections, with lively expressions of opinion and a babble of happy voices after chapel, pleased to have made their own choices.

Worship and the Parish Churches

Surrounding FTRK and across Zaïre are congregations, churches where Christians gather each Sunday for worship and in homes for many weekday prayer meetings.

The church buildings vary a great deal but most are simple, with walls of sun-dried brick, concrete block, or mud-and-stick, open windows (glass is expensive and cold is not a problem), and roofs of corrugated iron or thatch. Men traditionally sit on one side of the church, women on the other; sometimes there is a third section for young people, or a special place for children. Usually there are benches, but sometimes small children settle on mats on the floor. Often there are special seats for each choir, sometimes marked with their names on the wall behind them. The front wall may be decorated with a painted Bible verse.

Sunday morning worship lasts at least two hours, with an abundance of music. At least two or three choirs, or even four, sometimes including a children's choir, sing at any given service, with each choir giving several anthems. Singing is essentially *a capella,* although choirs sometimes have some kind of tambourine or perhaps a guitar, or more often big or little drums, hollowed from trees. These are played especially for the offering processions, at which everyone comes forward to place his or her gift (men first, then women, or men, women, and then youth) in the basket on the central table. These dance-like processions, accompanied by drums, clapping, and singing, are a marvelous sight and sound.

For me, singing in Tshiluba again was sheer delight. I have missed my "birth" speech, though I have also forgotten a good bit. Being asked unexpectedly to offer a prayer of thanksgiving in the Nsanga Nyembue parish was a challenge; it was in Tshiluba and it made sense, but it had to be one of the shortest prayers on record in that church!

Kinshasa, the ECZ Seminary, and the Kasonga Family

Though most of my time was spent at FTRK in the Kasai, I also visited the national church seminary, the Faculté de Théologie Protestante of the ECZ in Kinshasa, the country's capital. My hosts were Dr. Kasonga wa Kasonga and his family. Kasonga, affectionately known to many PTS people as "Kas," completed his doctorate in Christian education at Princeton in 1987 and has been teaching in Kinshasa since then. He is academic dean of the seminary, which has been rebuilt after the pillaging and damage caused by rioting and rampaging soldiers in 1993. The library collection will take much longer to recover from the destruction, but the community is at work rebuilding bit by bit with aid from other churches.



The Kasonga family welcomed me for lunch, and all four children—now in college—asked eagerly about their friends at Witherspoon Street Presbyterian Church, sent messages and tapes of their singing group to their old youth group in Princeton, and asked for pictures and news of everyone! They have not forgotten the good times they had here, and laughed as they recalled being photographed playing in the snow for newspapers who wanted to show their readers "the first snow days" of African visitors to New Jersey.

Next to the seminary in Kinshasa is the large national Protestant cathedral, built for the 1978 centennial celebration of the arrival of the first Protestants in Zaïre. Protestants, long feeling disadvantaged in the face of Roman Catholic cathedrals, are proud of their beautiful central church. Spacious and attractive, the cathedral combines aesthetics, practicality, and ecumenism: a remarkable airy lightness suited to the tropics, seating which makes large national church gatherings possible, and a striking mosaic of the baptism of Jesus that includes images of both immersion and sprinkling.

Zaïre: Politics and Pain, Courage and Hope

The economic and political world of Zaïre is a source of great suffering. Most people live in poverty, with President Sese Seko Mobutu and his cohorts as the glaring exceptions. This military dictator, in control of Zaïre since November 1965, is one of the wealthiest men in the world, and one of the greediest. He has stripped a large and rich country that could be economically self-sufficient, and opposes all democratic change, even to the point of bloodshed. In one incident, peaceful Christians marching for democratic change were shot down in cold blood in February 1992.

Every facet of public life has been adversely affected by Mobutu's exploitation of the people and resources of Zaïre. There are thousands of internal refugees. Some, just down the road from FTRK, asked for food, which I could not supply. I worried about them as I heard the rain at night, since their tent homes could not stand up to the driving tropical storms.

And yet Zaïre has courage, Zaïre has faith, and Zaïre has men and women striving to become pastors and teachers, doctors and nurses. The Tshiluba greeting is the same as the word for life: "Muoyo wenu!" means "Life to you!" One of the greatest gifts of our life together as Christians is remembering and being remembered in prayer, in letters and love across the miles, and in joining sisters and brothers in the church universal. ❙

Class notes

Key to Abbreviations:
Upper-case letters designate degrees earned at PTS:

M.Div.	B
M.R.E.	E
M.A.	E
Th.M.	M
D.Min.	P
Th.D.	D
Ph.D.	D

Special undergraduate student U
Special graduate student G

When an alumnus/a did not receive a degree, a lower-case letter corresponding to those above designates the course of study.

1933 Bruce D. Compton (B) is retired and lives in Phoenix, AZ, where he is still an active speaker, teacher, personal evangelist, and violinist.

1935 Richard M. Hadden (B) and his wife, Frances, who have presented duo piano recitals around the world, have recorded a new album, which Cambria Records released this spring. It joins their first album, *Adventures in Music-Making,* which was released in 1992. Richard has also written a piece for Mackinac Island (MI) State Park's centennial celebration. Called "Centennial Celebration March," the piece was written for the piano and will also be arranged for military band, so that all bands coming to the island can play it in parades and at Fort Mackinac. The Haddens lived on Mackinac Island for many years, but now reside in St. Ignace, MI.

1936 William T. P. Rambo (B), who lives in Northport, NY, writes that he was "looking forward to our sixtieth class reunion," which was held at PTS in May 1996.

1937 Allan R. Winn (B) lives in Newtown, PA, and completed two years as pastor of visitation at Flemington Presbyterian Church in Flemington, NJ, this spring. "The best job on the staff," he writes. "Greater joy hath no man after twenty-plus years of retirement." Winn also does occasional pulpit supply preaching, and conducts some weddings and funerals.

1938 In June, **Bryant M. Kirkland (B)** completed a term as interim pastor at Great Valley Presbyterian Church, Malvern, PA. He is senior vice president of Templeton Foundation, Radnor, PA. His wife of fifty-nine years, Bernice, died on March 18, 1996.

In April 1995, **Bruce M. Metzger (B, '39M)** gave his presidential address, titled "Some Curious Bibles," at the eighth international interdisciplinary conference of the Society for Textual Scholarship, held at the graduate school of the City University of New York. The society is an organization devoted to interdisciplinary discussion of textual theory and practice.

1941 W. Dayton Roberts (B) has retired to Costa Rica, where he serves on the boards of Latin American Mission and Hospital Clinica Biblica. He is also the chairperson of the board of Christ for the City.

1942 Donald B. Bailey (M) and his wife moved to a Presbyterian retirement village in Austell, GA, last January.



photo: The Leigh Photographic Group

The Class of 1946 celebrated the fiftieth anniversary of their graduation at reunion this spring. The class convener was Bill Dupree.

1947 Gervase J. Zanotti (B) lives in DeForest, WI, and has been busily retired since 1984, serving interim pastorates and acting as a certified literacy tutor. He's also been a mentor to four different disadvantaged young people during the last five years through a mentor program at Christ Presbyterian Church in Madison, WI, where he's an unofficial staff member and performs three to five weddings each summer. He's active in John Knox Presbytery, plays golf one to three times a week, landscapes his large lawn, and says that "at age seventy-seven, I find that a forty-five-minute nap after lunch is a *must*—and oh, how enjoyable!"

1948 William H. Foster Jr. (M) has completed sixteen years of ministry at the First Presbyterian Church, Whitewright, TX. Last October, that church celebrated its 142nd anniversary.

Bob Kelley (B, '51M) has retired from his teaching career at Fullerton College, Fullerton, CA. He helped start Interfaith Housing Corporation, which built twenty-seven apartments for low-income families in Fullerton. Last December, Kelley began his twelfth interim ministry position, as pastor of the Shepherd of the Valley Presbyterian Church in Hacienda Heights, CA. The church has active Taiwanese and Caucasian congregations, plus a "nesting" Korean congregation.

1950 Nathaniel C. Roe (B, '55M) has retired, but writes that he preaches frequently, is a parish visitor for the First Presbyterian Church in Washington, PA, and travels to visit friends and family. As a hobby, he carves exotic woods and sells his creations.

1951 Kenneth J. Dale (M) retired on December 31, 1995, after forty-five years as

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a Lutheran missionary to Japan. Dale was a professor at Japan Lutheran Theological College and Seminary in Tokyo, Japan, and served as the director of their counseling center.

"Still working full time at Northampton, MA, Veterans Administration Medical Center, even through the government shutdown," writes **Malcolm R. Evans (B),** who lives in Halifax Centre, VT.

1953 **Howard W. McFall Jr. (B)** was made pastor emeritus of Red Clay Creek Presbyterian Church in Wilmington, DE, after retiring from that church on July 1, 1992. He taught for three weeks in Xi'an, China, this April, where he instructed high school and college students. "They wanted conversational English, but I also ended up teaching them about human rights and the American form of government," said McFall, who lives in Cape May, NJ.



Howard W. McFall ('53B) spent three weeks teaching students in China last April.

David W. A. Taylor (M), former executive secretary of the Consultation on Church Union, now serves as chairperson of the Committee on Ministry in Coastal Carolina Presbytery. He and his wife, Lillian Taylor ('88B), are interim part-time co-pastors of the First Presbyterian Church, Whiteville, NC.

1954 **J. Houston Hodges (B),** the recently retired executive of North Alabama Presbytery, has been named editor of *Monday Morning* magazine. He lives and works in Huntsville, AL.

Virgil Jones (B) retired from thirty-five years as a university minister at Wayne State University in Detroit, MI, in October 1994. During his time there, Jones also helped found the university's Center for Academic Ethics and taught occasional philosophy courses. "I'm still asked to preach, teach, and lecture on campus and in the larger community," he writes. "I am having a ball!"



photo: The Leigh Photographic Group

Forty years have passed since the Class of 1956 graduated. Class members celebrated at the Alumni/æ Reunion. The class convener was Bob Kesel.

1955 **Frank Havens (B)** celebrated the fortieth anniversary of his ordination on November 13, 1995. On June 30, 1995, he retired from his job as chaplain and coordinator of pastoral care services at Glen's Falls Hospital in Glen's Falls, NY, where he trained more than forty local clergy as adjunct chaplains, and many laypeople as volunteer hospital visitors. He is active in the life of the First Presbyterian Church, Glen's Falls, NY, where he is a parish associate, church school teacher, and adult educator.

"I was elected to a third term as moderator of the town of Newport, VT," writes **James MacKellar (B).** "I reached the thirteen-gallon blood donor level, something I started at PTS. I retired in June 1996."

1956 Last November, **Beverly Fox (E)** rode in a bicycle trip across Israel to raise money for that country's Nazareth Hospital, which she has supported since 1990. The Biblical Charity Bike Ride is the hospital's biggest fundraiser. After the trip, Fox stayed on in Israel for six weeks to develop a volunteer program at Nazareth. From there she traveled in Scotland, on the island of Iona, and in Wales before returning to the United States, where she lives in Walnut Creek, CA.

David Gill (M) and his wife, Helen, spent nine weeks last fall living in Southampton, England. "We lived in the New Forest and acquainted ourselves with the local culture amidst Helen's duties as proctor for student teachers from Central Michigan University," Gill writes. The Gills are now home in Mt. Pleasant, MI.

Paul G. Palmer (B) retired on April 30, 1995, and is pastor emeritus of Community Presbyterian Church, Mt. Prospect, IL.

1957 **Charles T. Botkin (M)** is pastor emeritus of Cambria Heights Community Church (Reformed Church of America) in Cambria Heights, NY.

Richard A. Hasler (B) is half-time co-pastor at Fairmount Park Presbyterian Church in

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Canton, OH. He worked with the congregation in 1994 and 1995 as an interim pastor, and is now helping implement a redevelopment probe grant to see if the congregation can relate to its immediate neighborhood. "The congregation is mostly white and older people of retirement age," he writes, "and the neighborhood has changed, consisting mostly of young adults and many African American families. As you can imagine, we have quite a challenge." His co-pastor is Allan Jackson ('83B), who is African American. Hasler has also completed a brief biography of Colonial missionary David Brainerd for young readers, and is working on a longer biography for adults.

James Kesler (B, '61M) is pastor of Peace United Presbyterian Church in Clinton Township, MI. On January 7, 1996, the church celebrated the opening of Peace Presbyterian Village, a $13.8 million-dollar housing project that stands next to the church and offers fifty-five apartments for independent senior living.



Robert Daniel Simmons (M) has written his sixth book, called *Prayers for Daily Need, Adapted from Psalms.* He is the stated supply pastor of Hughes River Presbyterian Church in Cairo, WV, and the founder of Simmons Theological Library in Williamstown, WV.

Alumni/æ Update

Princeton Theological Seminary Alumni/æ Association Executive Council members have all been students at PTS, but beyond that, they often have very diverse points of view. Council members come from all over the United States and the world; they have different ethnicities, genders, ages, and denominational affiliations. But their concern to work together as alumni/æ to enhance preparation for ministry in the church makes them a group of interested friends, using diversity toward a common goal.

The composition of the council is constantly changing, which is good and bad. Council members are elected in classes to represent alumni/æ in twelve regions of the country, serving terms of four years each. The council also includes three alumni/æ trustees, one elected each year to serve on the Seminary's Board of Trustees for a three-year term.

As new members are added, others disappear. This year we lose alumni/æ trustee and past council president Audrey Schindler ('86B). She's the "quiet tiger" who lives in Melbourne, Australia, and is finishing her doctoral thesis for Emory University in Atlanta, GA.

We're also losing Bo Scarborough ('71B), who speaks my language, since his Memphis is not that far from my Atlanta. We'll have to find a new secretary to replace him, which is not easily done. We also bid farewell to Joe Ravenell ('76B), the "good humor man," who can make you feel ten feet tall when you think you're only four feet, one inch tall. And Gerry Mills ('56B), the "Christian rabbi," who makes us all enjoy being kept on our toes, is leaving, too.

But not all the news is sad. Julie Neraas ('79B) was elected alumni/æ trustee, to serve with Art Sueltz ('53B) and Barbara Sterling-Willson ('76B), so she'll be with us and for us for another three years. And we have the pleasure of meeting the representatives from Region Three (southern New Jersey and Delaware), Region Six (Virginia, North Carolina, South Carolina, and Georgia), and Region Nine (Missouri, Iowa, Minnesota, Wisconsin, and Illinois), who make up the Class of 2000.

Joanne Martindale ('88B), the new Region Three representative, is the chaplain at Trenton Psychiatric Hospital and the only female Army National Guard chaplain in New Jersey. She also serves as parish associate at the First Presbyterian Church, Dayton, NJ.

Todd B. Jones ('79B) is the new Region Six representative. He served as pastor of Westminster Presbyterian Church in Columbia, SC, from 1984 to 1991, and from 1991 until now as pastor of the First Presbyterian Church, Spartanburg, SC.

Robert C. Reynolds ('70B) joins the council from Region Nine. He has pastored Presbyterian Church (USA) congregations in Wisconsin and Minnesota, has been associate executive of the Synod of Lakes and Prairies, and currently serves as executive presbyter of Giddings-Lovejoy Presbytery, based in St. Louis, MO.

So, we have the facts. In October we get to meet the people and say, "Welcome aboard!"

Jim Upshaw ('50B) is retired and is pastor emeritus of El Dorado County Federated Church in Placerville, CA. He represents Region 12 (northern California, Oregon, Washington, and Alaska) on the Alumni/æ Association Executive Council.



1958 Thomas E. Fisher (B) is pastor of the First Presbyterian Church, Athens, OH. He's a contributor to a local newspaper, *The Athens Messenger,* and serves as a member of the General Assembly Council of the Presbyterian Church (USA), its National Ministries Division Committee, and the Call System Advisory Group.

Norma Jean Perkins (E), a tour host with Educational Opportunities, took a tour group to Israel in January 1996 to celebrate the 3000th anniversary of King David's designation of Jerusalem as the capital city. After the ten-day tour, she spent two extra days in Jerusalem and another three days at an archaeological dig and seminar

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take a bow

John C. Shetler ('48M) received the 1996 Marvin J. Lewis Community Service Award from the board of directors of the Perkiomen (PA) Valley Chamber of Commerce in April 1996. He is president emeritus and conference minister of the Pennsylvania Southeast Conference of the United Church of Christ.

Alumni/æ at Korea's Taejon Presbyterian Seminary have established the Timothy Lee Memorial Scholarship in honor of **Timothy Lee ('61B)**, who served as president of that seminary for sixteen years. Lee retired in November 1995 after twenty-nine years as a mission co-worker in Korea through the Presbyterian Church (USA). During his time in Korea, he also served as chaplain of the Choong Nam National University Hospital chapel program, and as president of the Korea Hospital Chaplains' Association.

Abigail Rian Evans ('68B) was named a distinguished alumna by her *alma mater,* Jamestown College. Evans is associate professor of practical theology, director of the field education program, and coordinator of the C.P.E. program at Princeton Theological Seminary.

Last February **George Brown Jr. ('71M)** was named Reformed Church in America Educator of the Year by the Christian Educators of the Reformed Church in America. Brown is dean of the faculty and professor of Christian education at Western Theological Seminary, Holland, MI.

Steven S. Tuell ('81B) received a Thomas Branch Award for Excellence in Teaching from Randolph-Macon College, Ashland, VA, in April 1996. He is an assistant professor of religious studies at Randolph-Macon.

B. Keith Brewer ('87M) received a 1996 Young Leader of the Year Award from the Spring Arbor College alumni/æ board of directors, Spring Arbor, MI. He was also selected as an outstanding campus leader by the editors of the 1996 edition of *Who's Who in American Universities and Colleges.* Brewer is a Ph.D. candidate in New Testament at Drew University, chaplain of the Wesley Foundation at Princeton University, and an instructor at Zarephath Bible Institute.

at Bethsaida, north of the Sea of Galilee.

1959 Haruo Saiki (M) retired from his work at Miyagi Gakuin Girls' College in Sendai, Japan, in March 1995. As professor emeritus, he teaches New Testament at the school for two days each week, and is also pastor of West Sendai United Church of Christ. His thirty-first book, *The Words of the Bible—Sounding to Everyone's Heart,* was recently published.

John Staples (B) retired from the Presbytery of North Puget Sound on September 1, 1995. He is director of Life Enrichment Center, Port Townsend, WA.

Lawrence W. Thomas (B), of Tiffin, OH, retired on February 28, 1995.

The New Biographical Catalog is Coming!

The Seminary is creating a new edition of the Biographical Catalog, the book that contains biographical and career information on all Seminary alumni/æ. Seminary alumni/æ have received a personal data form to fill out for the new edition. If you have not yet returned your personal data form, please do so! Alumni/æ who have already submitted their forms will receive proofs for their approval by early December.

1960 P. W. Hutchinson (B) is in his twenty-eighth year as a professor of theater at Rhode Island College.

Dick (B) and **Toshii (E) Moore** retired in 1994 after twenty-four years at a pastorate in Riverton, NJ. They now live in Hampton, VA. Together with Toshii's family in Japan, they are building two churches, one in Vietnam and one in India, in memory of Toshii's parents. The project is being done through International Cooperating Ministries, and both churches will be dedicated this year. Dick has also been invited to present a solo exhibition of his marine paintings, which will run at the U.S. Navy Memorial Visitors' Center in Washington, D.C., during September 1996.

Robert M. Paterson (M) teaches at STT Intim, the theological college for eastern Indonesia, and lives in Ujung Pandang, Sulawesi Selatan, Indonesia. He travels frequently throughout other parts of Indonesia, visiting congregations and friends, acting as a guest lecturer and preacher, and participating in the weddings of his former students. In August 1996 he plans to begin a furlough year in his native New Zealand.

1961 Christian H. Martin Jr. (B) serves as pastor to the nearly seven hundred residents of Air Force Village II outside San Antonio, TX. "Living history, these fascinating folks, veterans, and patriots," he writes, "most all of them older than Geri and I. Folks of tested faith, too."

1962 Roger L. Dunnavan (B) is the stated supply pastor for Christ Presbyterian Church in Gibbstown, NJ, and for the First Presbyterian Church, Swedesboro, NJ.

1964 Dean E. Foose (B, '65M, '94P), the Seminary's director of alumni/æ relations and senior placement, wrote an article called "How Pastors Come and Go" for the May/June 1996 issue of *Congregations,* an Alban Institute publication.

Richard L. Husfloen (M) became the twelfth president of Augustana University College in Camrose, Alberta, Canada, on July 1. He had been director of resource development, recruitment, graduate, and public relations at Waterloo Lutheran Seminary in Ontario, Canada.

1965 "In addition to my psychotherapy practice," writes **Jerrold D. Paul (B, '68M),** "I am working as a part-time, interim minister at Island Presbyterian Church, Grand Island, NY." Paul lives in Orchard Park, NY.

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1966 Garnett Foster (E) was vice moderator of the Bills and Overtures Committee of this summer's General Assembly of the Presbyterian Church (USA).

Dale Schlafer (B) is vice president of church relations for Promise Keepers, an organization for Christian men headquartered in Boulder, CO. He served as chairperson of the recent Promise Keepers National Clergy Conference for Men in Atlanta, GA.

1967 Bill Conrad (B) is a family therapist employed by Bucks County, PA. Although he was elected to serve on the Ardmore, Lower Merion, and Montgomery County Democratic committees near his home of Ardmore, PA, his civil service status requires him to refrain from political activity, so he has resigned his local offices. His unfinished terms would have ended in 1996.

1968 R. Glenn Brown (M) retired in 1991 after fourteen years as pastor of Faith Chapel, an Assembly of God church in Pleasanton, CA. He lives in Sequim, WA, and makes frequent trips to western Ukraine in the former Soviet Union, where he serves as a chaplaincy advisor to the Ukrainian army, sharing his twenty-three years of service as a chaplain in the United States Army, Air Force, and Navy.

Joseph L. Roberts Jr. (M), pastor of Ebenezer Baptist Church in Atlanta, GA, was the commencement speaker at Columbia Theological Seminary on May 19, 1996.

1969 James Roghair (B) has moved from Alaska and is writing a book on stewardship.

1970 Donald G. Albert (B) is director of employee relations in the corporate human resources division of Abbott Laboratories, a health care products manufacturer in Abbott Park, IL. He began the new job in January 1996; he had been a manager in the same division.

J. Paul Cameron (E) is director of pastoral care at Presbyterian Senior Care, Washington, PA. He dedicated the new Hillsview Chapel and multi-purpose building at the facility in spring 1996. Cameron also serves as president of the western region of the Pennsylvania State Society of Chaplains.

James S. Lawton (B) lives in Syracuse, NY, and is developing a practice as a liturgical design consultant.

William A. McCleery III (B) is council executive of the Three Rivers Council of the Boy Scouts of America in Beaumont, TX, a post he has held since July 1, 1994.



photo: The Leigh Photographic Group

Twenty-five years have come and gone for the Class of 1971, who celebrated at reunion this spring. The convener was Paige Maxwell McRight.

Ralph W. Quere (D) writes that he is "still professor of church history at Wartburg Seminary in Dubuque, IA."

1971 On June 1, 1995, **John G. "Jay" Seabrook Jr. (B)** accepted a call to become pastor of St. Luke's Presbyterian Church in Titusville, FL.

1972 Alan Blatecky (B, '73M) is responsible for operating the Supercomputing Center of North Carolina, where he runs the regional high-performance network that provides internet service to every university, college, school, and government agency in North Carolina. He also manages research and development groups on information technology applications, and has been named to the Federal Networking Council Advisory Committee. He has also taught a Sunday school class called Theological Forum for the past seven years. "It is a little unusual in that there is required reading each week," Blatecky writes. "It's been fascinating and useful, as it gives adults the time to challenge their intellects and grow in faith."



The Godless Revival, a book by **William D. Spencer ('B, '75M)** and **Aida B. Spencer ('73B, '75M),** et al., was published in 1995 by Baker Books. The Spencers live in South Hamilton, MA.

James M. Van Hecke Jr. (b) is president of Vanford Communications, a market-

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ing and public relations business in Greensboro, NC. He is also the chairperson of Salem Presbytery's Higher Education Committee, and is active with campus ministry at the University of North Carolina at Greensboro.



1974 Robert Sheeran (M) was named president of Seton Hall University in South Orange, NJ, on December 7, 1995.

1975 N. Dean Evans (E) is serving as interim rector of the Episcopal Church of the Advent, Kennett Square, PA. This is his ninth interim position in the Diocese of Pennsylvania, where he serves as an interim specialist.

"I was a commissioner to the 1995 General Assembly of the Presbyterian Church (USA) in Cincinnati, OH, from New Hope Presbytery," writes **David C. Huffman (B).** He serves as pastor of Trinity Presbyterian Church in Raleigh, NC.

On April 16, 1996, **David P. Moessner (B)** was inaugurated as professor of New Testament language, literature, and exegesis at Columbia Theological Seminary. He gave an address titled "The Acts of the Apostles and 'the Paths that Lead to Life': A Theology for the Church Today."

1978 Robert L. Brawley (D) is the author of *Text to Text Pours Forth Speech: Voices of Scripture in Luke-Acts,* which was published in January 1996 by Indiana University Press. Brawley also contributed to a book called *Biblical Ethics and Homosexuality;* other contributors to that book include PTS professors Elizabeth Gordon Edwards, Ulrich W. Mauser, and Choon-Leong Seow. Brawley is professor of New Testament at McCormick Theological Seminary.

On March 1, 1996, **Reford B. Nash (M)** became pastor and head of staff at the Presbyterian Church of the Roses, Santa Rosa, CA. Prior to that move, he spent eight years as pastor of Federated Community Church, a Methodist Presbyterian congregation in Flagstaff, AZ.

In its last issue, *inSpire* reported that **Catherine C. Snyder (B)** was a campus minister at Virginia Technical Institute. Alas, this was a mistake! Snyder is a Presbyterian campus minister at Virginia Polytechnic Institute and State University. "Several years ago," she writes, "my undergraduate *alma mater*—Duke—tried to do a sex change on me by listing me as a clergyman. Now PTS is changing my call. Am I jinxed?"

1979 Robert J. Faser (B) received a Master of Humanities degree from the University of Tasmania. His thesis was on Christian-Jewish relations in seventeenth-century England. Faser lives in Claremont, Tasmania, Australia.

George J. Kroupa III (B) is assistant professor of Christian education at Virginia Theological Seminary in Alexandria, VA, which is the largest seminary in the worldwide Anglican communion and is associated with the Episcopal Church. Kroupa, one of three Presbyterians on the faculty, also serves as co-editor and co-publisher of *Episcopal Teacher,* a national Episcopal Church education newspaper. He is assistant director of the Center for the Ministry of Teaching.

1980 Teresa M. Derr (B) is a clinical social worker with the Christ Child Society's school counseling program in Washington, D.C. She provides psychotherapy to children, parents, and families in two inner-city, Roman Catholic elementary schools, as well as furnishing information on mental health issues and serving as a consultant to teachers and principals. Derr also received a half-tuition scholarship to the Washington School of Psychiatry's Infant/Young Child Mental Health Training Program, where she began a two-year program in 1995. She is developing a specialty in providing assessments and psychotherapy for children (birth to four years old) and their families. She received her license to practice as an independent social worker in February.



Carol Ann Fleming (B) received her D.Min. in June from Columbia Theological Seminary. She and her husband, Scott Loomer (B), are co-pastors of Park Central Presbyterian Church in Syracuse, NY.

Donald Lincoln (B) was resource coordinator for the Pensions and Benefits Committee of this summer's General Assembly of the Presbyterian Church (USA).

1982 Robert D. Curtis (B) is the new president and chief executive officer of the board of directors of the Presbyterian Church (USA) Investment and Loan Program. Curtis had served since 1990 as chief executive officer of the Church Development Corporation, a $16 million loan fund that serves the Synod of Mid-America. Before getting his new job, he was a pastor in Lexington, NE, and Oklahoma City, OK.

Mark I. Wallace (B) is associate professor and co-chairperson of the Swarthmore College Department of Religion, Swarthmore, PA. He recently published the book *Fragments of the Spirit: Nature, Violence, and the Renewal of Creation,*

Class notes

which proposes a new, anti-violent, earth-centered model of the Holy Spirit in relation to recent work in theology, philosophy, critical theory, and environmental studies. He is also the editor of *Figuring the Sacred: Religion, Narrative, and Imagination,* which was published in 1995; and the editor (with Theophus Smith) of *Curing Violence: Religion and the Thought of Rene Girard,* which was published in 1994.

1983 **Stuart D. Broberg (B),** pastor of Central Presbyterian Church, Des Moines, IA, has joined the board of trustees of the Presbyterian Church (USA) Foundation.

Robert D. Cummings (B) was installed as the new pastor of Covenant Presbyterian Church in Ligonier, PA, on March 24, 1996. He had previously spent ten years as pastor of Good Shepherd Presbyterian Church in Oakdale, PA.

Kenneth (B) and **Susan (B) Wonderland** are on the staff of the Presbytery of Hudson River, where they work in youth and Christian education. They co-pastor Webb-Horton Memorial Presbyterian Church in Middletown, NY.

1984 After seven years as pastor of Black Mountain Presbyterian Church in Black Mountain, NC, **John McCall (B)** has departed for Taiwan, where he will spend two years studying Mandarin and then be assigned a specific ministry by the Presbyterian Church in Taiwan. He will live with a family in Taipei, who will help him adjust to the language. McCall received his Doctor of Ministry degree from Columbia Theological Seminary in 1995.

1987 **Susan Halcomb Craig (B),** former associate director of women's ministries in the National Ministries Division of the Presbyterian Church (USA), has left her position to accept a call as pastor of United University Church, Los Angeles, CA, on the campus of the University of Southern California.

Joseph P. Dunn (M) is in his ninth year as pastor of Ballston Spa Presbyterian Church in Ballston Spa, NY. The church has begun a twice-weekly television evangelism program.

"Having just completed HIV/AIDS counseling training with the State of New Jersey Division on AIDS," writes **Raynard Daniel Smith (B, '88M),** "I look forward to expanding my role as a staff

African-American Alums of Princeton

Freed slave, missionary, trailblazer, teacher, church leader, community matriarch. Betsey Stockton, the first woman educated at Princeton Theological Seminary (albeit informally), accomplished much more with her life than anyone imagined when she was born a slave of uncertain parentage in 1798.

Betsey's mother was a slave in the household of Robert Stockton, a prominent Princeton citizen. He gave Betsey to his daughter Elizabeth, first wife of Ashbel Green, who was later president of the College of New Jersey (now Princeton University) and who was president of the board of trustees that started Princeton Theological Seminary. Though Stockton served as a nurse, cook, and seamstress in the Green household, Green's son James and PTS students Eliphalet Gilbert (1816b), Charles Stewart (1821b), and Michael Osborn (1822b) tutored her and taught her to read. She was allowed free use of the elder Green's library.

After the Green family freed Stockton at the age of twenty, she joined Stewart and his wife, Harriet, in 1822 as a missionary to the Hawaiian Islands. Stockton was the first never-married woman ever to serve as a Presbyterian missionary. On the island of Maui, she established schools for both children and adults. She also worked as a medical nurse, and was credited with saving the lives of at least two children.

Stockton and the Stewarts returned to New York in 1826, where Stockton taught and cared for the Stewart children. She also organized schools for Native Americans in Canada during this period. In 1830 she returned to live with the Stewarts full time, as Harriet Stewart had lost her health. Stockton became a full-time surrogate mother to the two Stewart children after Harriet Stewart died.

When the Stewart children were grown, Stockton helped start several institutions that stabilized and enriched Princeton's free black community. Beginning in 1835 she helped start the First Presbyterian Church of Colour of Princeton, today called Witherspoon Street Presbyterian Church, and taught at its Morning Sabbath School. By 1837 she was teaching black children at a public school in Princeton, and in 1847 was registered as the only teacher of the single public school for black children in Princeton Township. Her wooden school housed an average of forty students, who learned spelling, reading, grammar, geography, and arithmetic. Her salary for one year was $36, while a Miss Lockwood, who taught at the school for white children in the same district, earned $42 for the same period.

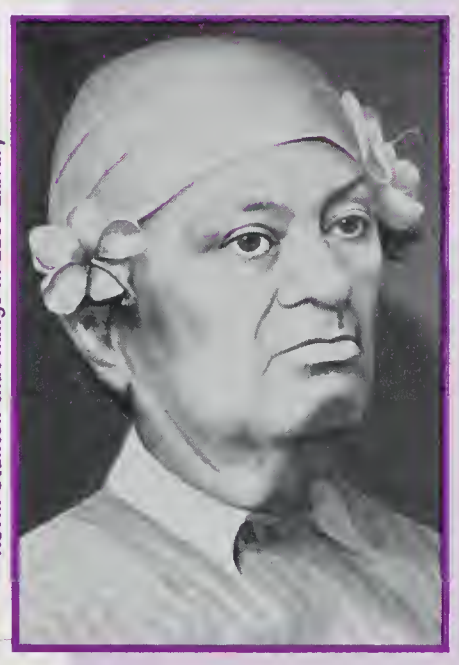


photo: Donald Breza, from a portrait painted by Kevin Stanton that hangs in Luce Library

Stockton also helped start a night school that taught young black adults history, English literature, algebra, and Latin. She persuaded PTS faculty to donate their time and skills as teachers in the school, which prepared a number of students who later graduated from college. Stockton continued her personal study throughout her life; in her later years she read *Caesar's Commentaries on the Gallic Wars* in the original Latin.

Stockton died in 1865 and was buried in the Stewart family plot in upstate New York, as she had requested. Her eulogist, Lewis Mudge, remembered that "among her own people she moved like a queen, and her word was law." Stockton's former students donated a stained glass window in her honor to the Witherspoon Street Presbyterian Church.

Class notes

chaplain at St. Peter's Medical Center in New Brunswick, NJ."

1988 **Thomas Poetter (B)** will publish a book, *Prospective Teachers and their Voices,* in fall 1996. He is an assistant professor in a teacher education program at Trinity University in San Antonio, TX.

Lillian Taylor (B) and her husband, David Taylor ('53M), are interim part-time co-pastors of the First Presbyterian Church, Whiteville, NC.

Steve Yamaguchi (B) was committee assistant for the Pensions and Benefits Committee of this summer's General Assembly of the Presbyterian Church (USA).

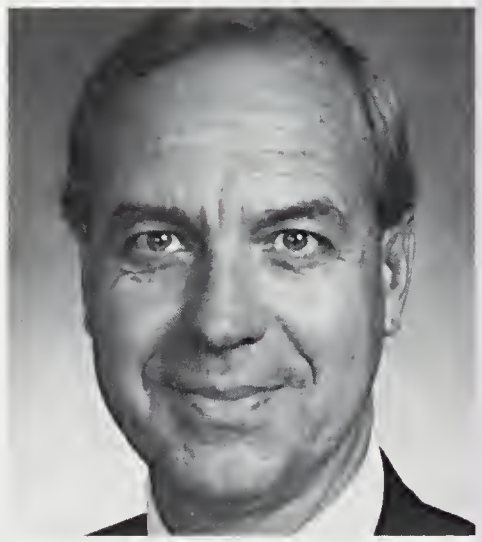
1989 After six and a half years as pastor of a small church in Burlington, NJ, **Stephen P. Fritz (B)** has been called to Keyser Presbyterian Church in Keyser, WV. He began the call in January of this year.

Ruth E. Hawley-Lowry (B) is studying for her Doctor of Ministry degree at Western Theological Seminary, Holland, MI.

1990 Having just submitted his doctoral thesis, **Thomas K. Carr (B)** will be leaving England's Oxford University, where he has been junior dean of Oriel College and a philosophy tutor, to take a new job as assistant professor of philosophy and religion at Mt. Union College, Alliance, OH. His first book, *Newman and Knowing,* will be published this fall by Scholars Press.

In January 1993, **Robert Rodriguez (M)** transferred to the Naval Reserve and became pastor of Eltingville Lutheran Church and School in Staten Island, NY.

1991 **Ann Deibert (B)** has moved from Bel Air, MD, where she was interim pastor at Christ Our King Presbyterian Church, to Louisville, KY, where she is associate pastor at Central Presbyterian Church. "I also had a great time in March with twenty-seven of my classmates (and assorted PTS administrators) on a two-week



trip to Israel lead by classmate Andy Vaughn, (B, '96D)" she writes.

1992 **Yong H. Paik (B)** is pastor of Young Nak Presbyterian Church in Tacoma, WA.

1993 **Carmen S. Fowler (B)** became interim pastor of Christian education at Memorial Drive Presbyterian Church in Houston, TX, on January 1, 1996. She had been associate pastor at the First Presbyterian Church of Victoria, TX.

Gary Sallquist (B) is a regional development manager for Promise Keepers, an organization for Christian men headquartered in Boulder, CO. He works with businesses and foundations that support Promise Keepers, pastors business leaders, and preaches in various churches, practicing what he calls "theolobizz." His job "is a good fit with the thirty years I spent in business before coming to seminary," he said. "I'm fully challenged, greatly blessed, and sprinting to keep up!"

1994 "Now that I'm back in the Princeton area," writes **Mary Austin (B),** "I'm a little worried about what the Seminary expects from its graduates. I ran into David Wall ('80E) recently at a restaurant, and he immediately exclaimed, 'Are you working here?' Luckily, the answer is no! I'm working as a chaplain for a hospice in New Jersey's Monmouth and Ocean Counties, and am enjoying and being stretched by providing pastoral care to people who are dying and their families." Austin was ordained to the ministry on June 22, 1996, by National Capital Presbytery.

Krystin S. Granberg (B) was ordained by New York City Presbytery on April 28, 1996. She is the coordinator of the China program for the National Council of the Churches of Christ (USA), where she works in partnership with the China

Weddings & Births

Weddings

Geraldine Adams to Virgil L. Jones ('54B), July 29, 1995
Sydni A. Craig to Michael C. R. Nabors ('85B, '86M), June 3, 1995.
Alicia Morton to Todd A. Collier ('86B), August 27, 1994
Brenda Rochelle Callahan to Thomas James Edwards ('94B), December 30, 1995

Births

Jessica Rae to Carol S. ('82B) and Mark Wedell, November 14, 1995
John Hartford to Marcia and George R. ('84B) Wilcox, April 8, 1996
Amy Elizabeth Suyeko to Gretchen and Edward Francis ('85B) Ezaki, October 29, 1995
Rachel Meghan to Jennifer and Iain S. ('85M) Maclean, July 28, 1995
Madeline Lee to Alicia and Todd A. ('86B) Collier, January 27, 1996
Cooper Marshall to Ann Heil McAnelly ('91B) and Stanley M. McAnelly ('92B), December 11, 1995
Jonathan David to Julie and David R. ('92B) Brewer, May 14, 1995
Donald Stuart Lee to Lori and Albert L. ('92B) Gillin, June 21, 1995
Henning August Daniel to Gertrud and Hans E. ('93M) Andreasson, October 25, 1995
Lindsay Geneil to Monica ('94B) and Tony ('94b) Elvig, February 21, 1996

Class notes

On the Shelves

Have you ever wished that you could ask for a PTS professor's recommendation before buying a book? **On the Shelves** features book recommendations from a variety of Princeton Seminary faculty, with the hope that these suggestions will help alumni/æ choose books that will facilitate their professional and personal growth.

From Paul Rorem, the Benjamin B. Warfield Associate Professor of Ecclesiastical History:
The Presence of God: A History of Western Christian Mysticism, by Bernard McGinn. New York: Crossroad Publishing Co., 1992 and 1994. This book is divided into two volumes: volume one, *The Foundations of Mysticism,* and volume two, *The Growth of Mysticism*. With these two volumes, Bernard McGinn has launched the definitive English overview of Western Christian mysticism. Using the broader category of the presence of God, rather than the more limited notion of union with God, McGinn offers a balanced analysis, copious quotations from the primary texts, and thorough engagement with the secondary literature. The first volume establishes his foundations regarding methodology, the biblical materials, and the early church. Volume two takes readers from Gregory the Great through the twelfth century, with a special focus on Bernard of Clairvaux. He projects three more volumes.

A Morbid Taste for Bones, The Heretic's Apprentice, and *The Confession of Brother Cadfael,* all part of the Cadfael series, by Ellis Peters, and produced by a variety of publishers. As recently portrayed on public television by Derek Jacobi, Brother Cadfael is the literary creation of Ellis Peters in a series of some twenty detective novels set in and around a twelfth-century Benedictine monastery in England. Unfailingly literate, humane, and historically well grounded, these novels are delightful reading. One of the most theologically interesting is *The Heretic's Apprentice,* but they all give a glimpse of medieval England, an intriguing mystery, and a sub-plot involving pure, young love.

From Bruce M. Metzger, the George L. Collord Professor of New Testament Language and Literature Emeritus:
Books and Readers in the Early Church: A History of Early Christian Texts, by Harry Y. Gamble. New Haven: Yale University Press, 1995. This fascinating book provides the first comprehensive discussion of the production, circulation, and use of books during the first five centuries of the church. The author interweaves practical and technical dimensions of his subject with the social and institutional history of the period.

The Real Jesus: The Misguided Quest for the Historical Jesus and the Truth of the Historical Gospels, by Luke Timothy Johnson. San Francisco: Harper, 1996. As indicated by the sub-title, the argument of this book is in two parts. In the first part, the author exposes the Jesus Seminar for what it is: self-promotion resting on tendentious scholarship. In the second part, Johnson argues that Christian faith is based not merely on recovering a historical Jesus, but on the resurrected Jesus found in the converging lines of evidence preserved throughout the New Testament.

The Year of the Bible: A Comprehensive, Congregation-wide Program of Bible Reading, by James E. Davison. Available from the author, 2040 Washington Road, Pittsburgh, PA 15241. Davison's book supplies clear, step-by-step instructions and sample materials for developing a unified and comprehensive program for congregations who want to read through the entire Bible in one year. The program provides basic biblical knowledge for beginners, as well as a broader picture for longtime Bible readers. This is a good book that will do good.

From Wayne Whitelock, director of educational communications and technology, come two books on video technology for the church:
Befriending the Cyclops, by Barry L. Johnson. Published by the United Church Board for Homeland Ministries, 700 Prospect Avenue, Cleveland, OH 44115-1100. Johnson is a pioneer in local church television who addresses the political, programmatic, practical, and spiritual realities of church television with a wit and humor baptized in experience. Good advice, true stories, cartoons, and practical data are all there for the reading. You cannot find a better place to start.

Media Handbook for Churches, by Charles Somervill and Kerry L. Townson. Westminster Press, 1988. This book presents the experiences of a local church media committee in a novel and compelling dialogue format, and takes the reader through the entire process of getting "on the air." Their learning about scripts, editing, microphones, cameras, and a thousand other details provides an effective introduction to the how-to's and what-nots of local television production.

These books are not for everyone. For the advanced, the shelves are full of textbooks and technical manuals. For those who are still figuring out their VCRs and digital clocks and have just been asked to produce church television, however, these books are just the thing.

Christian Council and the Amity Foundation to send teachers to China and support Chinese theological students studying in the United States. She also does advocacy and education on issues related to China, and leads study tours to China. Granberg recently wrote the youth resource that is part of Friendship Press's *Balancing Act,* an ecumenical study on China and Hong Kong. Her email address is krystin@ncccusa.org, where she would "love to hear from classmates!"

Mark Harding (D) was commissioned as the seventh dean of the Australian College of Theology on March 19, 1996. The service was performed by the Primate of Australia, Archbishop of Melbourne Keith Rayner.

1995 Thomas M. Olson (B) is an intern in directing at Theatre de la Jeune Lune in Minneapolis, MN. He was recently the assistant director of *The Hunchback of Notre-Dame,* which ran through February 11, 1996, and was profiled in *Kamikaze* magazine.

We're not ignoring you!

The editorial staff of *inSpire* receives many class notes every year, and tries to print them all. But because the magazine is published quarterly, it sometimes doesn't include recently submitted class notes. If you don't see your class note here, please be patient. It will appear in a future issue.

outStanding in the field





Wildfire and Wilderness:
Meeting God in the Forests of Idaho

Parachuting from a small plane to fight forest fires in the Idaho wilderness is the closest Stan Tate has come to knowing God.

Although he is both a Presbyterian minister and an Episcopal priest, it is as a smoke jumper that Tate found the spirituality that sustains him. He learned in the remoteness of sky and forest that "spirituality cannot be manufactured, but it can be a gift of the wilderness."

A 1958 PTS M.Div. graduate and Idaho native, Tate was accepted for smoke jumping training by the U.S. Forest Service while he was still a student at Princeton. After graduation, he combined two careers for the next twelve years. While pastoring a Presbyterian church in Hysham, MT, and then an Episcopal church in McCall, ID, in the 1960s, he spent summers and sabbaticals jumping into the middle of forests far from civilization as a member of the McCall Smoke Jumpers.

Tate made his last jump in 1970, but continued what he calls a "non-traditional ministry of spirituality" that led him to hospital chaplaincy and teaching. In 1989 he earned a D. Min. in medical bioethics from San Franscisco Theological Seminary; he is now a bioethicist and consultant at Gritman Medical Center and Latah Health Center in Moscow, ID, and a part-time instructor in ethics at the University of Idaho. Last year Tate wrote *Jumping Skyward,* a work of fiction that combines passages of Scripture with his memories of jumping into the Idaho wilderness.

"The book comes 100 percent from experiences I recorded in my journal," Tate said. "I wrote it to motivate Christians to enjoy and cherish God's creation. Nature dwells in us, and we in nature, when we become absorbed in wilderness. Not unlike poet William Wordsworth, I've felt a spiritual presence in the wilderness which has elevated my being."

In a time when, for many people, spirituality is synonymous with the New Age movement's crystals and candles, Tate is clear that his wilderness spirituality is grounded in a Christian understanding of God.

"I believe Christians ought to love God's natural world while simultaneously loving Christ, the Logos, who was present at that world's beginning," he said. "While I admire the many people who love nature, I find that their Christology is often very weak, or missing entirely. The word 'ecology' basically means 'home.' The book emphasizes our real home or spiritual dwelling as being in Christ."

Like Christ's own experience of suffering and hardship in the wilderness, smoke jumping can bring loss. *Jumping Skyward* chronicles the death of several jumpers whose planes crash into mountainsides or who are overcome by raging fires when they reach the ground.

"Every Christian experiences suffering," said Tate. "We all go through a dark night of the soul; we all struggle to find meaning in a hostile environment." The book's hero, Ken Shuler, is based on Tate's best friend, who died in a plane crash trying to save other jumpers. Tate intends Shuler to be a kind of Christ figure, an example of someone on a spiritual journey toward God who is willing to sacrifice himself for others.

In his years as a smoke jumper, Tate found companions for his own spiritual journey in the creatures of the forest, and in the forest itself. He writes of encounters with a "moss-loving moose" he met on a trail, red-tailed hawks soaring above giant cedars, and tiny wildflowers on the forest floor. Each was a sort of parable or meditation for Tate, pointing him to communion with his creator.

"Wild things extended their hands to me," he said. "A few raindrops fell on a bed of trilliums on the forest floor. Each leaf held its raindrop momentarily, then relinquished it to the next leaf. I concentrated on one trillium, relishing its triune petals. I learned that all living things ought to be valued for their intrinsic worth."

He also found companionship with his fellow smoke jumpers, the men of the Seven Squad. They left families and homes for weeks at a time to live in camp, ready to respond at a moment's notice when lightning struck the tinder-dry forests. For this community of men, the mountains and timberlands became what Tate calls a "bioscathedral," a natural sanctuary not unlike the soaring Gothic marvels of Notre Dame or Chartres.

"Many of these men had never been in church," Tate said. "But they knew God in the wilderness and through the community we forged with each other." Tate still considers himself a chaplain to the men with whom he jumped. He recently conducted a memorial service for one jumper, and he stays in touch with most of the men and their families.

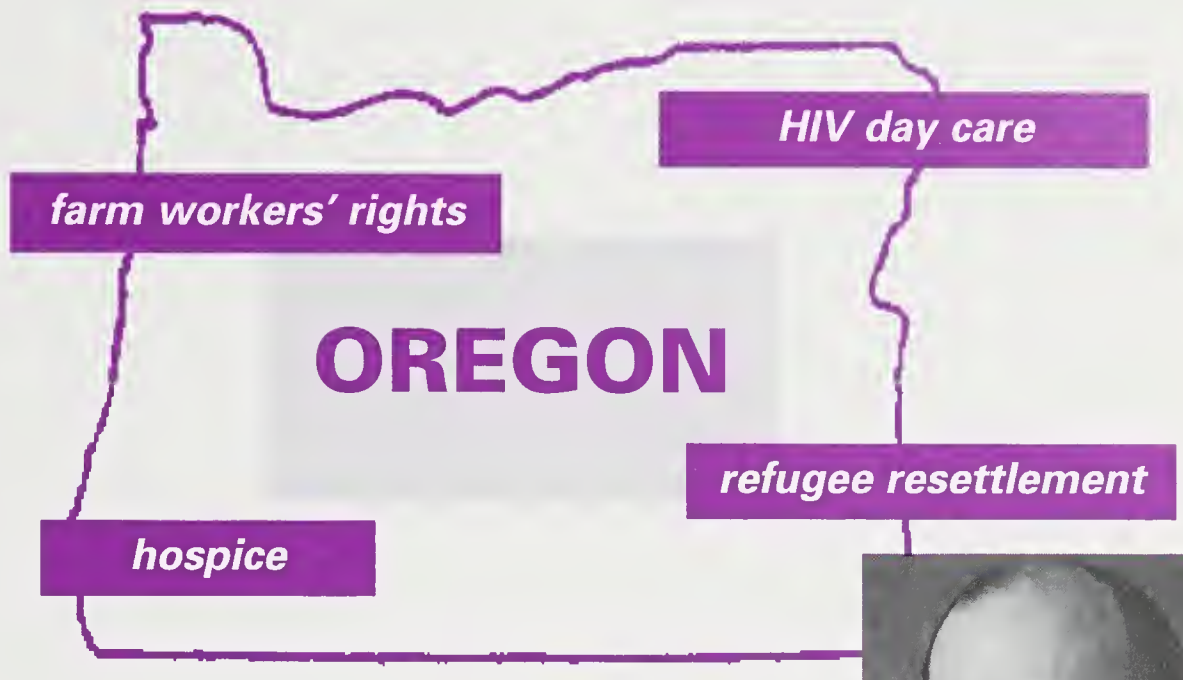
Tate hopes his book will teach people that the future of the earth depends on people protecting God's creation, and that it will lead readers to a deeper spiritual life, whether

outStanding in the field

or not they venture into a physical wilderness.

That has, in fact, already happened. One reader, the pilot of a 747 for United Airlines, read the book after his son was killed when he crashed an acrobatic plane into a hillside while the father watched from another plane. Tate received a letter from the grateful father. "He told me that the book's down-to-earth Christian spirituality had given him new hope and rejuvenated his faith," Tate said.

More information about the book is available by contacting Tate at The Centering Place, 1423 Alpowa Drive, Moscow, ID 83843-2401.



Making Haste To Be Kind:

Oregon Pastor Heads Ecumenical Organization

Growing up in Pittsburgh with a grandfather who volunteered at the local hospital and a father who contributed many hours to the Boy Scouts taught John Dennis ('62B, '65M) the value of community service. As the pastor of the First Presbyterian Church in Corvallis, OR, since 1969, he has continued that tradition, involving himself and his congregation in projects ranging from HIV day care to refugee resettlement.

Beginning in September, Dennis will serve a one-and-a-half year term as president of the board of directors of the Ecumenical Ministries of Oregon (EMO).

EMO, with one hundred and fifty-six full-time employees and a budget of almost six million dollars for mission, works on behalf of more than seventeen denominations and three thousand congregations in ministries of justice and advocacy throughout Oregon. (Two other PTS alumni—Don Purkey ('61B) and Bill Creevey ('56B)—have also chaired the EMO board.)

Dennis's relationship with EMO began when he ran for Congress in 1988 and lost in the primary. "I remember a journalist from a Portland newspaper sitting me down in a Sizzler steak house and asking me to run as an alternative to a candidate who opposed AIDS education," Dennis said. "I had buried two people from my congregation with AIDS and had a cousin who died of the disease, and I couldn't say no."

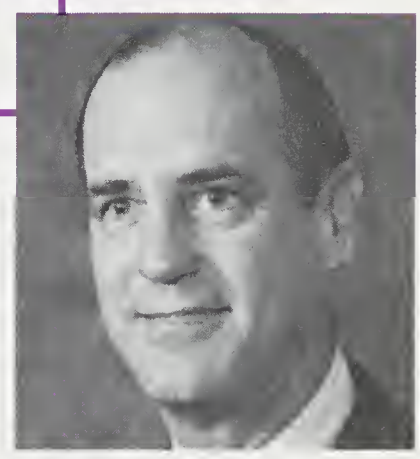
Disappointed by his loss in the primary, Dennis decided to follow through with his commitment to people with HIV and AIDS. He called EMO, an organization he knew was committed to advocacy for people in need.

"They were in the process of starting what was the second or third HIV day-care center in the country," he said, "so the church signed on. We took a challenge offering and came up with the seed money for the center."

Today members of his church drive the ninety miles from Corvallis to Portland monthly to prepare food at the day-care center; the congregation also continues to raise funds for the project through special offerings. And two members serve on the EMO board with their pastor.

Dennis's work with EMO will also involve him in refugee resettlement (the organization is the largest resettler of refugees in the state), migrant farm workers' rights, interracial summer camp programs, a hospice center, and several addiction and rehabilitation centers. He believes it is one of the most effective ecumenical organizations in the country.

"EMO is a thriving ecumenical organization," Dennis said. "Ecumenism is alive and well in Oregon, which is something of a paradox since the state has the highest percentage of unchurched people in the nation."



Dennis's work will include restructuring the organization, serving as head of a search committee to find a new executive director, and working toward resolving disputes about housing conditions and picking rates between Oregon growers and migrant farm workers.

While providing leadership to EMO, Dennis will also travel with church members to Cambodia next year to visit children and adults who have lost limbs from the thousands of active land mines that dot the countryside. He made his first trip to the Asian nation in 1994 to visit a friend, and spent an afternoon in a children's hospital full of tiny amputees.

"I didn't realize until I was in that hospital that I was capable of rage," Dennis said. "I came back with a challenge for myself and the church. We've now raised money for 116 artificial arms and legs for kids, and for educational programs in mine awareness and emergency first aid in five Cambodian villages."

For Dennis, it comes down to being kind. "I try to follow the words of a Swiss writer, Henrí Amiel, that we use to close our worship service: 'Life is short, and we have not too much time to gladden the hearts of those who travel the way with us. O be swift to love, and make haste to be kind.'"

Obituaries

• Eugen Zelený, 1928M

Eugen Zelený, a Czech pastor who survived four years in Nazi Germany's Dachau concentration camp, died on October 8, 1995. He was ninety-two years old. Zeleny was an assistant pastor and then a pastor in Trnovany, Teplice, Šanov, and Pardubice from 1929 to 1940. He was a pastor and prisoner at Javorník in 1940, and was moved to Dachau in 1941, where he remained until liberation in 1945. From 1945 to 1950 he was director of Czech Diakony, where he did church social work. For the next thirty years, beginning in 1951, he was secretary of the synodal council of the Evangelical Church of Czech Brethren, and was an advisor and expert library worker in the same organization from 1981 to 1991.

• Merlin F. Usner, 1930B

Merlin F. Usner, who served churches in the American South, died on August 20, 1995. He was ninety-two years old. Usner pastored Central Presbyterian Church, Miami, FL, from 1935 to 1943. He was pastor of the First Presbyterian Church, Louisville, MS, from 1948 to 1951; pastor of the First Presbyterian Church of East Lake in Birmingham, AL, from 1951 to 1955; pastor of Picayune Presbyterian Church in Picayune, MS, from 1955 to 1962; and pastor of the First Presbyterian Church of Ocean Springs, MS, from 1962 until his retirement in 1972. Usner also served as director of the Cook Christian Training School in Phoenix, AZ, from 1943 to 1945, and was a missionary and stated supply pastor in the Presbytery of New Orleans from 1945 to 1948.

• Isaac Moultrie Bagnal, 1931M

Isaac Moultrie Bagnal, a pastor who served churches in South Carolina for thirty-two years, died on February 7, 1996. He was ninety years old. Bagnal's first call was in 1931 as pastor of Belton-Honea Path Presbyterian Churches in the South Carolina towns of the same names; he continued in that pastorate until 1943. He then served Easley Presbyterian Church in Easley, SC, from 1943 to 1952, and Bennettsville Presbyterian Church in Bennettsville, SC, from 1952 to 1963. Bagnal was executive secretary, stated clerk, and treasurer of the Presbytery of Granville in Raleigh, NC, between 1963 and his 1971 retirement.

• James R. Gailey, 1933B

James R. Gailey, a pastor who served the Presbyterian Church (USA) for twenty-five years as a leader on the Board of Christian Education, died on November 30, 1995. He was eighty-six years old. Gailey began his pastoral career at the First Presbyterian Church in Smyrna, DE, where he served from 1933 to 1937. He then pastored the First Presbyterian Church of Bristol, PA, from 1937 to 1944. In 1944 he began his work with the Board of Christian Education's Division of Field Services, beginning as field director of Christian education for the Presbytery of Philadelphia, where he served from 1944 to 1948. He was associate secretary of the Division of Field Services from 1948 to 1950, associate secretary of the Education in Churches Division from 1950 to 1955, and became the Field Service Division secretary in 1955, a post he held until 1961. In 1961 he was made associate general secretary, and in 1970 he became general secretary. He retired in 1973. He is survived by his wife, Clara Maser Gailey, and their two children, James Jr. and Claire.

• Robert J. Laughlin, 1934G

Robert J. Laughlin, who served churches in Northern Ireland and Kentucky for forty-two years, died on February 16, 1996. He was eighty-five years old. He served as assistant pastor of Cooke Centenary Presbyterian Church in Belfast, Northern Ireland, from 1934 to 1935, and then became pastor of Shore Street Presbyterian Church in Donaghadee, Northern Ireland, where he stayed until 1952. In 1952 he moved to the United States and became pastor of the First Presbyterian Church of Frankfort, KY. He stayed at that church for twenty-four years, retiring in 1976. Laughlin is survived by his wife, Mabel Laughlin, and by their four children: Roy, Ian, Avril, and David.

• James S. Roe, 1935B

James S. Roe, who served twelve churches in Ontario and Nova Scotia, Canada, during sixty years as a minister, died on November 27, 1995. He was ninety years old. Roe's longest pastorate was at Knox Presbyterian Church in Sudbury, Ontario, where he served from 1948 to 1959. He also served Park Lawn Presbyterian Church in Toronto, Ontario, from 1959 to 1965, and St. Timothy's Presbyterian Church in Ajax, Ontario, from 1969 to 1976. He is survived by his wife, Mary-Evelyn Roe, and their five children: Helen Stringer, Marilyn Shobridge, David Roe, Jean Byers, and Arlene Gillis.

• Carlton C. Allen, 1936B

Carlton C. Allen, retired pastor of the First Presbyterian Church, Albuquerque, NM, died on December 4, 1995. He was eighty-four years old. Allen pastored the Albuquerque church from 1967 to 1974. He also served Trinity University in San Antonio, TX, as university chaplain and assistant professor of religion from 1947 to 1953, and served as pastor of the Presbyterian church in Bound Brook, NJ, for ten years, beginning in 1953. From 1937 to 1939, he taught at Ewing Christian College in Allahabad, India. He is survived by his wife, Barbara N. Allen, and their two sons, Carlton C. Allen III and John I. Allen.

• Adam W. Craig, 1937B

Adam W. Craig, a pastor and educator, died on December 28, 1995. He was eighty-three years old. Craig's first pastorate was at Irvington Presbyterian Church in Irvington, NJ, where he served from 1939 to 1944. Craig was pastor of the Lawrenceville School in Lawrenceville, NJ, from 1944 to 1949, and an instructor at Princeton Theological Seminary from 1945 to 1947. He was pastor of Village Presbyterian Chapel in Pinehurst, NC, from 1950 to 1959, and headmaster of the Mount Hermon School in Northfield, MA, from 1959 to 1963. Craig also served as pastor of Scarborough Presbyterian Church in Scarborough, NY, beginning in 1964.

• Benjamin F. Ferguson, 1938B

Benjamin F. Ferguson, who pastored churches in New Jersey, Maryland, Virginia, South Carolina, and North Carolina during thirty-seven years of ministry, died on December 10, 1995.

Obituaries

He was ninety years old. Ferguson's first church was Greenwich Presbyterian Church in Greenwich, NJ, where he served from 1938 to 1946. From 1946 to 1949 he was pastor of Darnestown Presbyterian Church in Darnestown, MD. From 1950 to 1961 he pastored Presbyterian Church (US) churches in Virginia, South Carolina, and North Carolina, including Pageland Presbyterian Church in Pageland, SC; Salem Presbyterian Church in Salem, SC; and Beulah Presbyterian Church in Monroe, NC. In 1961 he was called to Antioch Presbyterian Church in Red Springs, NC, where he stayed until his 1975 retirement. He is survived by his wife, Katherine M. Ferguson, and their children, Kathleen Dennis and Carl Ferguson.

• Dayton Castleman Jr., 1939G

Dayton Castleman Jr., who served Chinese Americans as both a pastor and a missionary, died on November 28, 1995. He was eighty-four years old. Castleman was pastor of the First Presbyterian Church of Higginsville, MO, from 1936 to 1938, and then served as a home missionary at the Chinese Mission in New Orleans, LA. He became pastor of the Chinese Presbyterian Church of New Orleans in 1957.

• Leon A. Haring Jr., 1939b

Leon A. Haring Jr., former associate pastor of the First Presbyterian Church, Arlington Heights, WI, died on November 10, 1995. He was eighty years old. In addition to the Arlington Heights church, which he began serving in 1966, Haring pastored churches in Kentucky, New York, and Illinois. He was associate pastor of Ravenswood Presbyterian Church in Chicago, IL, from 1952 to 1957, and was co-pastor of Northshore Presbyterian Church in Shorewood, WI, from 1957 to 1965. From 1942 to 1948 he directed the Westminster Foundation in Philadelphia, PA.

• Frank C. Hughes, 1939B

Frank C. Hughes, who served the Presbyterian Ministers' Fund in Missouri, California, and Pennsylvania, died on December 13, 1995. He was eighty-one years old. Hughes served as assistant pastor of East Liberty Presbyterian Church in Pittsburgh, PA, for four years beginning in 1939, and was pastor of the First Presbyterian Church, Lambertville, NJ, from 1943 to 1946. He then became assistant secretary of the Presbyterian Ministers' Fund, St. Louis, MO, a post he held for five years. In 1951 he became assistant secretary of the Presbyterian Ministers' Fund in Los Angeles, CA, staying until 1968. From 1968 until his 1976 retirement, he was assistant secretary of the same organization in Philadelphia, PA. He is survived by his wife, Miriam Hughes.

• Gilbert J. Kuyper, 1941M

Gilbert J. Kuyper, retired pastor of the First Presbyterian Church, Kasson, MN, died on November 22, 1995. He was eighty-one years old. Kuyper pastored the Kasson, MN, church from 1977 until his retirement in 1980. His career also included service to the First Presbyterian Church in Algona, IA (1946 to 1952); Knox Presbyterian Church in St. Paul, MN (1952 to 1965); and the First Presbyterian Church in St. James, MN (1965 to 1971). He also served as associate and co-pastor of Hammond Avenue Presbyterian Church in Superior, WI, from 1972 to 1976. He received numerous awards for volunteer work during his life. The Sertoma Club of Albert Lea, MN, gave him its Service to Mankind award in 1991. He is survived by his wife, Mary Elizabeth Kuyper, and their children John and Rena. Their daughter Helen predeceased her father.

• Harold K. Wright, 1941M

Harold K. Wright, a pastor who served the United Church of Canada through thirty-nine years of ministry, died on June 28, 1994. He was eighty-one years old. Wright served churches in Lacadena, Saskatchewan; Advocate Harbor, Nova Scotia; and Dartmouth, Nova Scotia. He was pastor of St. Paul's United Church in Kent Centre, Ontario, from 1947 to 1951, and pastored Norwood United Church in Norwood, Ontario, from 1951 to 1958. For thirteen years, beginning in 1958, he pastored churches in Ancaster (1958 to 1963), Uxbridge (1963 to 1965), and Cataraqui (1966 to 1971), Ontario. His last church was Enterprise United Church, where he served from 1972 until his 1977 retirement. He is survived by his wife, Elizabeth Wright.

• George Hileman Yount, 1942B

George Hileman Yount, former pastor of the First Presbyterian Church, Arlington, VA, died on December 11, 1995. He was eighty years old. Yount was also assistant pastor at the Covenant-First Presbyterian Church (now National Presbyterian Church) in Washington, D.C., from 1942 to 1944, and worked for a glass company in Washington, PA, before he entered seminary. He is survived by his wife, Annette Yount.

• Eugene L. Daniel Jr., 1948G

Eugene L. Daniel Jr., who served as a chaplain to Allied prisoners in three prisoner of war camps during World War II, died on April 25, 1995. He was eighty-four years old. Daniel served as an army chaplain during World War II, and was awarded a Silver Star Medal for gallantry in action. During the Tunisian campaign, Daniel became a prisoner of war when he remained behind during the American withdrawal to minister to wounded German soldiers, an action which earned him a Distinguished Service Cross by order of General Dwight D. Eisenhower. For the next twenty-seven months he served as chaplain to Allied prisoners of war, an experience recounted in his memoirs, *In the Presence of Mine Enemies.* In 1946 he became a missionary to Korea. In 1951 he was elected candidate secretary of the Board of World Missions of the Presbyterian Church (US), a post he served for thirteen years. In 1964 he was called as associate pastor of Myers Park Presbyterian Church in Charlotte, NC; he retired from that church in 1975, but continued to preach at other churches in the Charlotte area. He was a member of Alpha Tau Omega fraternity, the Goodfellows Club, the Charlotte Kiwanas Club, and Mecklenburg Presbytery. He is survived by his second wife, Rose Daniel; his first wife, Nancy Daniel, predeceased him. Daniel is also survived by his chil-

Obituaries

dren: Eugene L. Daniel III, John T. Daniel, Sallie Johnson, and Mary Daniel-Yost.

• Blanche Robertson, 1948E

Blanche Robertson, who was a Christian educator for thirty years, died on December 12, 1995. She was ninety-six years old. Robertson was director of Christian education at Central Presbyterian Church in Kansas City, MO, from 1931 to 1945. She taught Bible and religious education at Trinity University in San Antonio, TX, from 1948 to 1951, and was director of Christian education at Wynnewood Presbyterian Church in Dallas, TX, from 1958 to 1961. Her career also included time as a pastoral assistant at the First Presbyterian Church, Tulsa, OK, where she served from 1924 to 1931. She is survived by two nephews, James Fredrick and John A. Fredrick.

• James A. Allison Jr., 1951B

James A. Allison Jr., who pastored Raleigh Court Presbyterian Church in Roanoke, VA, for thirty years, died on January 17, 1996. He was seventy-one years old. Allison pastored the Roanoke church from 1960 until his retirement in 1990. He was also pastor of Augusta Stone Presbyterian Church in Fort Defiance, VA, from 1952 to 1959. Allison is survived by his wife, Margaret Anderson Allison, who is also a Class of 1951 alumna.

• Donald G. Burt, 1951B

Donald G. Burt, retired pastor of the First Presbyterian Church, Independence, KS, died on January 26, 1996. He was seventy-one years old. Burt served that church for thirty-one years, beginning in 1962 and ending with his 1993 retirement. During his career Burt also served Foley-Sartell Presbyterian Churches in Foley, MN, from 1951 to 1954, and Calvary Presbyterian Church in Florham Park, NJ, from 1954 to 1958. He was associate pastor of the First Presbyterian Church, Haddonfield, NJ, from 1958 to 1962. Burt is survived by his wife, Dorothy Burt.

• Robert M. Bradburn, 1952B

Robert M. Bradburn, a pastor and mission worker, died on February 15, 1996. He was seventy-one years old. Bradburn was a Presbyterian missionary to Thailand from 1954 to 1967, and was director of resource development for American Leprosy Missions in Bloomfield, NJ, from 1974 to 1988. The king of Thailand gave him two medals for his work for the social welfare of Thais with leprosy. Bradburn also pastored Shawnee Presbyterian Church in Shawnee-on-the-Delaware, PA, from 1950 to 1953, and served Overlake Park Presbyterian Church in Bellevue, WA, from 1967 to 1973. He is survived by his wife, Dorce A'Lee Myron Bradburn, and their children: Pamela Bradburn-Ochs, Paul Bradburn, and Robbin Bradburn.

• J. Raymond Holsey, 1953B

J. Raymond Holsey, retired pastor of Makemie Memorial Church, Snow Hill, MD, died on March 3, 1996. He was seventy-two years old. Holsey pastored the Snow Hill church for thirty-one years, beginning in 1953. He also served as moderator of New Castle Presbytery from 1962 to 1963. He is survived by his wife, June Holsey.

• Paul F. Smith, 1954B

Paul F. Smith, who served both the Presbyterian and Congregational Churches and helped establish drug and alcohol treatment centers in Iowa, Illinois, and Rhode Island, died on January 22, 1996. He was sixty-seven years old. Smith served churches in both denominations in Minnesota for twenty years. In 1975 he trained in the field of alcohol and drug rehabilitation treatment and counseling, and joined the staff of Minnesota's Hazelden Center. He helped establish and run alcohol and drug treatment centers in Council Bluffs, IA; Granite City, IL; and Newport, RI. In 1986 he returned to parish work, and was pastor of Georgiaville Baptist Church in Smithfield, RI, from 1986 to 1988, and of Pomfret Congregational Church in Pomfret, CT, from 1988 to 1990. He is survived by his wife, Meriel Wilaby Smith, and their children: Mark F. Smith, Paul T. Smith, and Priscilla A. Smith. He is also survived by his stepchildren, Lane W. Ukura and Shawn A. Dornseif.

• Carl Russell Johnson, 1957M

Carl Russell Johnson, who spent thirty-one years as an American Lutheran Church missionary to Madagascar, died on November 13, 1991. He was seventy-nine years old. Johnson served as a missionary to Madagascar from 1945 to 1976. From 1952 to 1976, he was a professor of theology in Madagascar at Ivory Lutheran Seminary of the Malagasy Lutheran Church. Johnson's career also included time as a pastor; he served the First Presbyterian Church of Granite Falls, MN, from 1940 to 1943, and the First English Lutheran Church of Stevens Point, WI, from 1943 to 1945. He is survived by his wife, Caroline Johnson.

In addition to those whose obituaries appear in this issue, the Seminary has received word that the following alumni/æ have died:
John R. Kempers, 1925B
Howard C. Blake, 1928b
Gordon Conning, 1928B
George Neff, 1928B
Lowell C. Hine, 1929B
Charles H. Haines, 1930b
Peter DeRuiter, 1931b
Russell W. Annich, 1932B, 1933M
Paul R. Abbott Jr., 1935B
Edward J. Caldwell, 1938B
Varre A. Cummins, 1942B
James L. Price Jr., 1943M
Theoderic E. Roberts Jr., 1943M
Harlan Foss, 1945M
Alva M. Gregg, 1946M
Bickford Lang, 1948B
David Morsey, 1949b
William R. Raborn, 1950B
Margaret Louise Henry Roberts, 1950e
Malcolm R. Evans, 1951B
Glen E. Mayhew, 1952B
Horace McMullen, 1953G
Yoshiko Watari, 1953e
Maren Gregory Cragg, 1955U
Elizabeth Marvin, 1955U
Donald E. Ardis, 1956b
Leon W. Gibson, 1959D
Robert N. McCleery, 1960B
Edward M. Huenemann, 1961D
William F. Nisi, 1962M
Cecilio Arrastia-Valdes, 1975P
Pamela G. Kolderup, 1977E
Carol T. Brandt, 1978e
Ernest Hutcherson, 1979M
Leslie Crotz, 1987M
The obituaries of many of these alumni/æ will appear in future issues.

investing in ministry



The Reverend Chase S. Hunt is the Seminary's director of planned giving. For more information, call him at 609-497-7756.

Among the great blessings of life are the individuals who touch our lives with positive and lasting effect: parents, perhaps, who nourished and helped shape us, passing along values and sensitivities that continue to serve us well; pastors, teachers, or mentors, who inspired and encouraged us, sharing information with us, helping us see new possibilities for ourselves and gain the confidence to venture out into the deep; business partners or colleagues who have worked with us through the years, challenging us to higher accomplishment by both word and example; or our spouses or dear friends, who know us well and have stood with us through the good and difficult times alike. When we consider what they have meant to us we appreciate them all the more, and often long for a way to express the feelings we have for them.

Let me suggest a gift to Princeton Seminary in honor or memory of these special people in your life as an ideal means of doing so. Friends of our institution who have made such gifts in the past have found it deeply satisfying. Not only do they experience the personal pleasure of remembering someone in this way, but they have the further satisfaction of knowing that their gifts will advance the mission of the Seminary as it prepares men and women for service to the church.

While these gifts can be made outright if the donor so desires, the life income arrangements offered through the Seminary's planned giving program are a convenient alternative that can also be beneficial to the donor from a tax and estate planning standpoint.

These arrangements typically provide income for the donor during his or her lifetime, and then become the property of the Seminary, either for its general purposes or for a purpose specified in the formal agreement made at the time of the gift. A spouse or other beneficiary may be provided for as well. Depending on the needs and desires of the donor, income can be fixed or variable; the gift amount may range from one thousand dollars to hundreds of thousands of dollars. Such gifts can provide library book funds, establish continuing education seminars or chairs of instruction, or provide for scholarships, programmatic needs, or capital improvements here at the Seminary, to name but a few of the possibilities. In all instances, the donor would be entitled to a charitable tax deduction and, if the gift were funded with appreciated property, capital gains savings. Imagine such a gift honoring someone dear to you or holding them in memory!

If such a possibility appeals to you, please be in touch with me at your earliest convenience.

Gifts

This list includes gifts made between February 8, 1996, and May 31, 1996.

In Memory of

Dr. James A. Allison Jr. ('51B) to the Scholarship Fund

The Reverend Dr. Russell W. Annich ('32B) to the Scholarship Fund

Dr. Willis A. Baxter ('38B) to the Scholarship Fund

The Reverend Dr. Alison R. Bryan to the Annual Fund

The Reverend Charles S. Burgess ('50B) to the Alumni/æ Roll Call

The Reverend Dr. Edward J. Caldwell ('38B) to the Alumni/æ Roll Call and to the Annual Fund

The Reverend Dr. Orion C. Hopper ('22B) to the Reverend Dr. Orion C. Hopper Memorial Scholarship Endowment Fund

Mrs. Bernice T. Kirkland to the Annual Fund

Mrs. Pamela A. Gonder Kolderup ('77E) to the Alumni/æ Roll Call

Mr. David Hugh Jones to the Touring Choir Fund

Mr. Kenneth A. Lawder to the Kenneth A. Lawder Memorial Scholarship Endowment Fund

Ms. Elizabeth Newcomer to the Annual Fund

Ms. Ruth Mason Reaser ('57E) to the Alumni/æ Roll Call

Mrs. Elsie H. Root to the Alumni/æ Roll Call

The Reverend Allen E. Schoff ('40B) to the Annual Fund

Mrs. Catherine H. Sulyok ('51E) to the Kalman and Catherine Sulyok Memorial Scholarship Endowment Fund

Mr. Charles A. Wagg to the Alumni/æ Roll Call

Dr. David A. Weadon to the David A. Weadon Memorial Endowment Fund, the Miller Chapel Renovation Fund, and Princeton Theological Seminary

In Honor of

Mrs. Margaret A. Allison ('51E) to the Scholarship Fund

The Reverend Dr. William R. Dupree ('46B) to the International Students Scholarship Endowment Fund

The Reverend Dr. Geddes W. Hanson ('72D) to the Geddes W. Hanson Black Resource Library

Mrs. Bernice T. Kirkland to the Annual Fund

The Reverend Dr. Bryant M. Kirkland ('38B) to the Annual Fund

In Appreciation of

Mrs. Carol A. Belles to the David A. Weadon Prize

Colleagues all over the country who have responded to support victims of the Oklahoma City bombing, to the Alumni/æ Roll Call

The Reverend Robert A. Keefer ('82B) to the Scholarship Fund

The Reverend Dr. Charles T. Rush ('91D) to the Scholarship Fund

End things



In 1993, my husband arrived at Princeton Theological Seminary to begin work on his M.Div. degree. Our family moved into the Charlotte Rachel Wilson married student apartments, and at first, I was happy to be there. We had moved to Princeton from the more urban Pennsauken, NJ, and it was wonderful to lie in bed at night and listen to crickets and frogs instead of cars, trucks, and buses. The relative safety of a smaller town was wonderful, too. I could watch my son, now age seven, and my daughter, now age five, play in the little playground from my front balcony—no longer did I have to hover over them like a turkey vulture. I was sure that I would be able to find a job—after all, my husband's financial aid had been partly based on the idea that I would be working. I was certain that I would find day care for my children.

If the first year was *Paradise Gained,* then the second was Dante's *Inferno.* No job had materialized, not even one requiring basic secretarial skills. We couldn't afford day care. My husband took a job as a manager at a local movie theater, but his schedule meant that he often came home at five on a weekend morning, and left again at seven for a field education placement. I was nearly the sole caretaker of our children. Our excitement was gone, lost in a haze of exhaustion and financial worry.

The longer I lived in CRW, the more I realized that daily community life bore little resemblance to the Christian ideals of the Princeton campus. Campus community discussions of ordination issues and the "he-ness" or "she-ness" of God seemed to have little bearing on the CRW life of getting dinner on the table, taking care of children, doing endless loads of laundry, and learning from some neighbors about the domestic violence that afflicts some couples in every community—even the Seminary. I found that no one was interested in discussing theological matters with me, though I am at least as theologically well read as my husband. While seminary refined my husband's faith, it challenged mine.

While my husband was working toward the fulfillment of a recognized calling, my free-lance writing—I had just begun to be published, after being a full-time mother—was placed in a state of suspended animation. Instead of writing, I edited and proofread papers for foreign students, an enterprise that would eventually bless me both monetarily and spiritually. I was privileged to become a part of life stories so touching that the very idea of editing them to suit English-speaking professors was a humbling experience. The discipline of editing other people's writing also helped me in my own work—the writing school that pays you to attend. And now that my husband's seminary requirements are finished, doors have suddenly sprung open in my career. Even the assignment to write this essay seemed to be a message from God: "Don't worry, I haven't forgotten about your calling."

As I look back over these three years, I see God's presence in other aspects of our lives as well. Coming to Princeton meant that my husband could become a pastor. It also meant that my husband's dyslexia was diagnosed, and that we had a head start on catching my son's learning disability. Our children have had more of their father's attention than they might have had if he had continued with a nine-to-five job; his time was tight, but he was sometimes able to attend school events, for instance. My husband and I learned how to truly communicate—in a small apartment, there's nowhere to run! And our new church in West Virginia works to house battered women, a subject with which I now have some familiarity.

Princeton Theological Seminary, I see now, merely exists. It isn't inherently sacred, but God can use it to reach people in all kinds of ways—some of them painful at the time. If we are open to the leading of the spirit, then any circumstance can become an agent of God's work in our lives. ❙

Debra Pugh is married to 1996 M.Div. graduate Mikel Pugh. The family now lives in Union, WV, where Mikel is the new pastor of Union Presbyterian Church.

con ed calendar

Areas

- Spiritual Growth and Renewal
- Professional Leadership Development
- Congregational Analysis and Development
- Theological Studies
- Conferences
- Off-Campus Events

September

23 — **If the Apostle Paul Worked for Goldman Sachs...** Thomas K. Tewell

27–28 — **How the Bible Came to Us** Bruce M. Metzger

29–30 — **Ecumemical Convocation** Raymond E. Brown, S.S., Edward Cardinal Cassidy, Jane Dempsey Douglass, Beverly Roberts Gaventa, Thomas W. Gillespie

30–Oct. 3 — **Ministering to Congregations' Emotional Needs** John C. Talbot

October

2 — **I Hate You! Let's Talk! Dealing with Conflict in Everyday Life** Carol Windrum, Tim Fickenscher

5 — **Seeing Is Believing: Creating Video for the Church** Wayne R. Whitelock, Joicy Becker-Richards, Christopher Floor, Christopher Panuzzo

6–10 — **Off-Campus Event (Montreat, NC): At-Risk Youth, At-Risk Church: What Jesus Christ and American Teenagers are Saying to the Mainline Protestant Church** Princeton Forum on Youth Ministry

14–16 — **The Continuing Conversion of the Church: Evangelism as the Heart of Ministry** Darrell L. Guder

21–24 — **Gender Issues in Pastoral Care** Christie Cozad Neuger

21–25 — **The Time Between: Interim Ministry Basic Education, Week One** Edith A. Gause, John A. Wilkerson

25 — **Body Building: People with Disabilities Enriching the Life of the Church** William C. Gaventa, Norman and Muriel Minard, Ginny Thornburgh

28 — **Anthology or Book? New Directions in Psalms Study** Patrick D. Miller

29–Nov. 1 — **A Master of Surprise: Teaching and Preaching from Mark** Donald Juel

30–Nov. 1 — **The Spiritual Life of Spiritual Leaders** Kent I. Groff

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Princeton Theological Seminary



One Faith, Many Voices

Spirituality at PTS

Princeton in photos

A newly constructed ramp allows community members who can't climb stairs easy access to Miller Chapel.



photo: Erin Roberts

inSpire
Princeton Theological Seminary

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On the Cover
Images and objects suggest the diverse ways Christians approach their spiritual lives.
Design: Kathleen Whalen
Photo: Carolyn Herring

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in this issue

Features



10 • Helping the Spirit When the Mind Is Hurt
Religious support can be just as vital as psychotherapy and medication in helping the mentally ill recover, as seen in the work done by Joanne Martindale ('88B) and Kirk Berlenbach ('94B).
by Ingrid Meyer



12 • The Life of the Mind, the Life of the Heart
Spirituality is a popular topic in America. What is Christian spirituality? How have ideas about it grown and changed? And what is PTS doing to prepare graduates to minister in this brave new world?
by Ingrid Meyer

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from the president's desk

Dear Friends and Colleagues:

One of the Seminary's trustees commented to me that "Life on the campus reminds me of a United Nations session. The racial, ethnic, and gender diversity of our students is amazing." Denominational, generational, and theological differences also characterize our dynamic campus community.



Feature articles in this issue of *inSpire* attest to the diversity among us that finds its unity in our common confession of Jesus Christ as Lord. One feature story is on the importance of spiritual life at Princeton. And while many of our graduates are called to the local church, others are called to specialized ministries. This issue features two such graduates who serve the mentally ill.

What a joy it was to welcome so many of our African American alumni/ae back to the campus this fall for an extraordinary reunion event.

Equally joyful was the celebration of the twenty-fifth anniversary of the Women's Center at the Seminary.

Ecumenically, the Seminary joined with the Roman Catholic diocese of Trenton in a workshop that brought over four hundred guests to the campus for Protestant-Catholic conversations.

In addition, a record number of pastors flocked to Miller Chapel in October to hear Dr. Fred Craddock deliver the Macleod/Short Hills Community Congregational Church Lectures.

Through these pages we seek to share with you the spiritual life that pulsates through this school of theology. I hope you can feel the beat.

With every good wish and warmest regards, I remain

Faithfully yours,

Thomas W. Gillespie

Thomas W. Gillespie

Letters

Dual Careers, But Still Time to Write

Thank you for another good issue of the goings-on at PTS. I particularly want to commend you on your excellent "End Things" and the student life article, "Career Times Two," that appeared in the summer issue.

It was great to read about "the other halves" of the Princeton experience. As a former PTS spouse who helped put hubby through, I thank you for sharing what the "significant other" goes through. The "End Things" essay by Debbie Pugh hit home, in that not all PTS spouses have as positive experiences as others, and some have it downright hard.

Keep up the good work. I read your magazine from cover to cover.
Sally Braga
(spouse of Henry Braga, '77B)
Naples, FL

Thank you for your story "Career Times Two," by Barbara Chaapel, in the summer 1996 *inSpire*. Dual-career couples make up such a small percentage of the total student body of Princeton, yet have such a harried existence that it was great to see an article letting people know what their lives are like. We would enjoy more in-depth coverage of couples such as these, especially ones with kids like the McColls.

We love serving as co-pastors after studying at PTS together, and are glad to see the trend continuing. We encourage clergy couples to come to Alaska! It is a wonderful place to minister and people are untraditional enough that a clergy couple is looked upon as an asset. Of the three clergy couples in our presbytery, two are PTS grads. (Rich ('90B) and Annie ('90E) Zimmerman serve in Auke Bay.)

Thank you again for your timely article on the joys and challenges of working together to make two careers happen!
Karen and Forrest Claassen (both '95B)
Craig, AK

Editor's note: The article titled "Career Times Two" in the summer issue of inSpire *neglected to note that Laurena Ketzel-Kerber received her Master of Business Administration degree from the Stern School of Business at New York University in May 1996. Congratulations, Laurena!*

Christian or Not?

This concerns the sentiment expressed in your summer issue article called "Mission Possible." Presbyterian life has been bombarded by people like me who are deeply concerned over the section in the Book of Order that still states that only Christians can be "saved" or be acceptable to God.

As an elder, I have left churches that said I was no longer a Christian because I stated in a forum that I believed a just and loving God would accept a Mahatma Ghandi. My present church now has many members who believe this also.

Re-read the statement on page thirteen [of the summer issue]. The mission statement says, "affirming the sovereignty of the triune God over all creation…."

I have many friends who are graduates of Princeton Seminary, wonderful people who would like this issue explored.
Grace (Mrs. Joseph L.) Hill Hollander
Havertown, PA

Life in the Holy Land

I couldn't agree more with Pastor Habib Badr's observations in "End Things" in the spring 1996 issue.

Please know that I enjoy receiving and reviewing this *inSpir*ing source of information from my *alma mater.*
Kim L. Nelson ('77B)
Northminster Presbyterian Church
Salinas, CA

The interesting article titled "Living History" in the summer 1996 *inSpire* makes no mention of any contact between the Seminary group who visited the Holy Land and the congre-

gations and families of Arab Christians who are still there. Many thousands of Christian Palestinians struggle to survive and to keep the native Christian faith from vanishing from the land in which that faith was born. It is a struggle they may very well lose. Can you imagine how discouraging it is to them to be ignored (as though they didn't exist) by their western Christian brothers and sisters who come on their Holy Land pilgrimages? Surely a group of Princeton Seminary faculty and alumni/ae did not go to the Holy Land to study its geography and history, and to walk and pray on the sacred ground, while ignoring their fellow Christians, who would have earnestly welcomed a visit. Surely it was just an omission in the manuscript.

I do think, though, that mention of visits with the Palestinian Christians would have been a very good reminder to readers that the early church is still there and alive among the tombs and museums of the Holy Land, and that no true pilgrimage should ignore it. It's where Christ lives in the Holy Land.
Paul A. Corcoran ('55B)
Cornwall, PA

Editor's note: PTS trip participants spent one night in the Palestinian section of East Jerusalem, and spent an evening in conversation with a Palestinian Christian leader. However, with a limited amount of time available for travel, the trip donors chose to emphasize the historical, biblical sites of the Holy Land over present-day issues there.

Princeton Ties

I enjoy reading *inSpire* to catch up on the whereabouts of classmates, known and otherwise, and especially reading the summer issue's "Student Life" and "End Things." Thank you for producing the journal, because it makes me feel connected to an experience I had a long time ago.
Lynn Elliott ('88B)
Rancho Palos Verdes, CA

I thank you for the *inSpire* magazine, through which I could see how the school and alumni/ae are working out and feel connected to PTS.
In Yang ('89M)
Korean Presbyterian Church of Peoria
Peoria, IL

Aww... Shucks... Applause for *inSpire*

I was the first one to the mailbox on the afternoon the issue arrived, and read through the entire copy before my husband [Alan Blatecky, '72B, '73M] arrived home from work. The layout and content are wonderful!

Keep up the terrific job. *InSpire* certainly is an effective communication tool with an eye-catching and professional (yet very "user-friendly"!) image.
Gene Blatecky
interim editor, Sharing New Hope
New Hope Presbytery
Raleigh, NC

I want to thank you for two pieces in the summer *inSpire.* "End Things" by Debra Pugh was very frank and impressive for her to write. The piece by Elsie McKee was also very good—lifting up her contribution and including clear reference to the brutal regime of Mobutu.
Chris Iosso ('79B)
Scarborough, NY

The current issue of *inSpire* has reached me, and I assure you I've read it from page one to thirty-two with interest and much admiration for what you have achieved in making an alumni/ae organ into what is, in my opinion, the finest of its type among many schools, theological and otherwise. Since I attended myself four different schools of higher education, and my four siblings attended three different prep schools and four universities, my mailbox contains regularly a well-stocked batch of journals and appeals.
Donald Macleod ('46G)
Francis Landey Patton Professor of Preaching and Worship Emeritus, Princeton Theological Seminary
Baltimore, MD

I have just completed reading the summer *inSpire* and found it most readable and brimming with a broad coverage of subject matter far beyond my expectation! Hopefully you will continue this fine work, for it is an excellent outreach for Princeton Seminary and a golden tie to our *alma mater.*
Otto Gruber ('43B, '45M)
Irvine, CA

Correction: In the summer 1996 issue of* inSpire, *a class note about Garnett Foster ('66E) was printed below a photograph of Dale Schlafer ('66B). Our apologies to both!

Please write — we love to hear from you!
We welcome correspondence from our readers, and enjoy getting feedback—both positive and negative!—on the content and format of *inSpire.* Letters should be addressed to:
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email: inspire@ptsmail.ptsem.edu
Letters may be edited for length or clarity, and should include the writer's name and telephone numbers, so that we may verify authorship.

on&off Campus

Women are Topic of Annual Mission Lectures

"The Mission Theory of American Women" was the theme for this year's Students' Lectures on Missions, which were given by Dana L. Robert, associate professor of international mission at the Boston University School of Theology.

Robert's three lectures, given on November 11 and 12, had the titles "Women in Mission in the Nineteenth Century," "Women in Independent Evangelical Missions," and "Ecumenical Women's Missionary Movement."

A United Methodist, Robert received her M.A. and Ph.D. degrees from Yale University. She is interested in missiology and "third world" church history, the history of American evangelicalism, and women's studies, and is currently writing a history of women in mission.





"A Sermon for Those Who Are Leaving": Macleod Lectures at Princeton

Fred B. Craddock, who is widely considered one of the best teachers of preaching in the United States, delivered the 1996 Donald Macleod/Short Hills Community Congregational Church Preaching Lecture Series on October 14 and 15, 1996.

Craddock's topic was "A Sermon for Those Who Are Leaving." His individual lecture titles were "A Rare Rhetorical Performance," "In the Service of the Gospel," and "For Those Who Need to Hear It Again." Craddock is a minister in the Disciples of Christ Church and is a former professor of preaching at the Candler School of Theology of Emory University in Atlanta, GA.

"Preaching, as you know, grows out of the conversation between the book and the community, between the church and the sacred text," he said in his first lecture. "The relationship between church and text is a very complex one. The book speaks to the community, the community interprets the book and asks it questions. What did you say? What did you mean by that? What does that have to do with us? Because much of the book, as I'm sure you've discovered, is not self evident. It has to be interpreted."

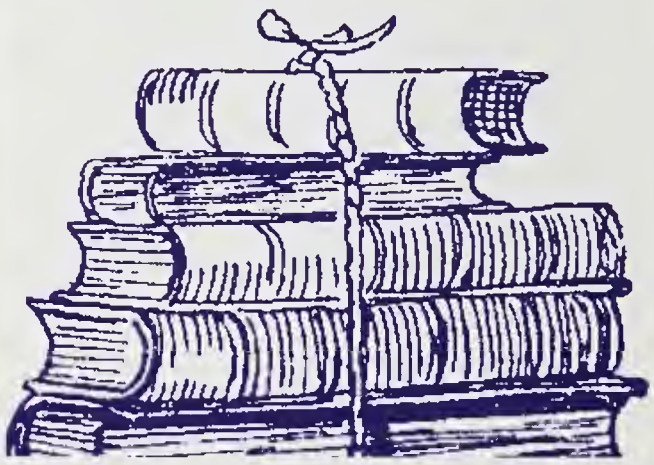
The Macleod/Short Hills lecture series is held every other year at Princeton, and is named to honor Donald Macleod, the Seminary's Francis Landey Patton Professor of Preaching and Worship Emeritus.



photo: courtesy of Austin Presbyterian Theological Seminary

McCord Honored with Austin Seminary Building

The new community center building at Austin Presbyterian Theological Seminary is named after former Princeton Theological Seminary President James I. McCord and his wife, Hazel Thompson McCord. Dedicated on October 19, 1996, the McCord Community Center honors McCord's memory. He joined Austin Seminary's faculty in 1944, became dean in 1945, and stayed until 1959, when he was elected as the fourth president of Princeton Seminary. McCord retired in 1983 and died in 1990.



New Faculty Books

They're at it again! The following is a list of new books by some of Princeton Seminary's finest.

* *Preaching as a Theological Task: Word, Gospel, Scripture,* edited by Thomas G. Long, the Francis Landey Patton Professor of Preaching and Worship. Westminster/John Knox Press.

* *Ecclesiastes: A New Translation with Introduction and Commentary,* by Choon-Leong Seow, the Henry Snyder Gehman Professor of Old Testament Language and Literature. Doubleday/Anchor Bible Commentary.

* *Proclamation 6, Series B: Interpreting the Lessons of the Church Year: Easter,* by Beverly Roberts Gaventa, the Helen H. P. Manson Professor of New Testament Literature and Exegesis. Augsburg Fortress Press.

on&off Campus



Hildegard of Bingen visits PTS—Eight Centuries Late

The twelfth-century Benedictine nun Hildegard of Bingen was alive and well this fall at Princeton in the person of Ellen Oak, an artist and faculty member at the Institute for Theology and the Arts at Andover Newton Theological School, who performed as Hildegard in Miller Chapel on November 25.

Oak created her one-woman show, called "Sounding the Living Light," to familiarize modern audiences with what she called "the wisdom and passion of this woman, and to invite people to make connections with her context, her spirit, and our own time." The show presents a selection of the music and writings created in the course of Hildegard's life, in which she was an abbess, preacher, counselor, mystic, prophet, poet, and musician.



photos: Erin Roberts

Food and Fun at Seminary Saturday

Piles of sandwiches set the scene for this year's Seminary Saturday, when nearly seven hundred area residents visited Princeton to find out what life at a seminary is like.

Participants, who included both young people and adults and represented nearly eighty churches, took a campus tour and heard the Princeton Seminary Touring Choir perform. Young participants saw a presentation called "Having Fun Preparing for Ministry," and adults heard President Thomas W. Gillespie and professors Beverly Roberts Gaventa, Deborah Hunsinger, Donald Juel, and Sang Lee speak on "What and Who It Takes to Train the Future Ministers of the Church." Both groups ate box lunches (prepared by Lonnie Kirk, above, and other food service workers) and then attended the Princeton vs. Harvard football game at Princeton's Palmer Stadium.

The turnout was the second highest in the event's history.

Touring Choir Gets New Director



photo: Neal Magee

The PTS Touring Choir is on the road again, this time under the direction of the new C. F. Seabrook Director of Music, Martin Tel. Tel holds master's degrees from the University of Notre Dame and Calvin Theological Seminary, and is in the Doctor of Musical Arts in Church Music program at the University of Kansas. He has been a music director, choir director, and organist at churches in Kansas, Michigan, and Indiana, and spent the year before his PTS appointment as a Fulbright scholar in the Netherlands.

Under Tel's leadership, the touring choir will sing at twenty-one different churches throughout the academic year. Performances are planned at churches in Pennsylvania, New Jersey, New York, and Maryland in the first half of 1997; contact the Chapel Office at 609-497-7890 for more information.

Attend the Forums on Youth Ministry!

"Oh, no! Not another pizza party!"

Stuck for new youth group ideas and direction? Consider attending one of two 1997 Princeton Forums on Youth Ministry.

The forums have the overarching theme of "At-Risk Youth, At-Risk Church: What Jesus Christ and American Teenagers are Saying to the Mainline Church." At the forums, participants hear lectures and exchange ideas about meeting the challenges of youth ministry.

The first forum will be held from February 2 through 5, 1997, in San Diego, CA. It will feature the 1996-1997 Princeton Lectures on Youth, Church, and Culture, given by Mary Elizabeth Mullino Moore and Wade Clark Roof. Conference preachers will include Jana Childers, Arturo P. Lewis, Cecil Williams, and Mike Yaconelli.

The second forum will take place in Princeton, from April 27 through 30, 1997. It will also feature more 1996-1997 Lectures on Youth, Church, and Culture, given this time by Sara P. Little, A. G. Miller, and Leonard Sweet. Earl Palmer will be the conference preacher.

In addition to the new ideas and colleagues to be found at both these forums, participants may also enroll in the Certificate in Youth and Theology program. The certificate is awarded to those who concentrate on youth ministry by attending multiple forums and a capstone retreat.

For more information on the forums and certificate program, please contact Kay Vogen in the Princeton Theological Seminary School of Christian Education, 609-497-7914.

on&off Campus

Black Alumni/ae Conference Draws Record Numbers

This fall's black alumni/ae conference, held October 3 through 5, drew seventy-five registrants—a figure which accounts for nearly one-quarter of all living black alumni/ae.

"We had a terrific number of people registered, plus lots more people came for the public parts of the events," said Michael Livingston, a conference organizer who is also director of the chapel and campus pastor. "We had nearly two hundred or so folks attend the keynote address."

The black alumni/ae conference, titled "The Black Church: A Sign of Hope?," began with a keynote address from Gardner Taylor, pastor emeritus of Concord Baptist Church of Christ, Brooklyn, NY. Other conference speakers included PTS Assistant Professor of New Testament Brian Blount, who led Bible study, as did Renita Weems, who is associate professor of Hebrew Bible at Vanderbilt University Divinity School. Prathia Hall Wynn, who is dean of African American Ministries at United Theological Seminary, preached on Friday night, and the closing banquet speaker was M. William Howard, the president of New York Theological Seminary. Blount, Howard, Weems, and Wynn are all Seminary alumni/ae.

"The speakers were terrific," Livingston said. "It started out great and got better, and when you start with Gardner Taylor it's hard to imagine that things will only get better. At seventy-eight, he is still peerless."

In addition to listening to conference speakers, attendees also participated in roundtable discussions and agreed that conferences for black alumni/ae should happen more often—perhaps once every other year. (This was the third such event since 1983.) A steering committee was started, and an endowment for scholarships and lectures may also be formed.

Audiotapes of speakers from this event are available by contacting Princeton Seminary's Department of Media Services, 609-497-7900.

Ministers in Uniform



For twenty years, PTS has celebrated the ministry of military chaplains by hosting a Veterans Day luncheon for local chaplains and for students interested in military chaplaincy, and by inviting a military chaplain to preach in Miller Chapel. This November, the Rev. Charles E. McMillan ('58B), director of the Presbyterian Council for Chaplains to Military Personnel and himself a retired U.S. Army chaplain, was the preacher.

"Chaplains are not gun-toting, baby-killing members of our society," McMillan told worshippers. "They never carry weapons. They are first, last, and always pastors." Like pastors of churches, McMillan said, military chaplains lead worship, teach the Bible, counsel, and perform marriages, baptisms, and funerals for people in the armed services.

"For some soldiers, the ministry of a chaplain represents the only time someone has ever prayed with and for them," McMillan said.

The Presbyterian Council for Chaplains to Military Personnel works with five hundred Presbyterian clergy who serve as full- and part-time chaplains in all branches of the service.



photo: Elizabeth Clark

Women's Center Celebrates a Quarter Century of Life

The Princeton Women's Center held a birthday party and slide show in the Main Lounge of Mackay Campus Center this fall to celebrate its twenty-fifth anniversary.

The party, which about sixty people attended, included a large cake, various desserts, and a slide show organized by Mari Kim Shin, a 1995 M.Div. graduate (and former Women's Center board member) who outlined the history of women at Princeton. The Women's Center offers fellowship and support to Princeton women, both through its presence and through formal activities like coffee hours with female faculty members, movie screenings, and community gatherings.

Other attendees offered memories and stories of their own, and the party broke up to laughter and the sound of fireworks going off outside the windows—courtesy of Princeton University's 250th anniversary celebration.

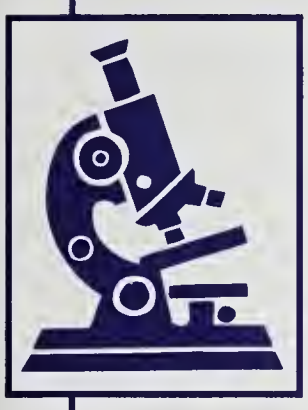


photo: Kathleen Whalen

Youngsters at the PTS Center for Children learned about fire safety courtesy of South Brunswick (NJ) Deputy Fire Marshall Michael E. Whalen. Here, Whalen demonstrates the importance of staying low in a fire.

on&off Campus

Religion and Science: Can They Mix?



Can religious belief and scientific thinking go together? That was the question posed by a special edition of the BBC's "Heart of the Matter" series, which brought together five experts in September to debate the issue. J. Wentzel van Huyssteen, Princeton's James I. McCord Professor of Theology and Science, was one of those experts.

The program was taped in Brno in the Czech Republic, at the monastery where Gregor Mendel pioneered the modern science of genetics. The other panel members included philosopher Mary Warnock, historian David Starkey, Catholic priest and scientist Michael Heller, and professor and author Richard Dawkins. Participants espoused many views on the subject, from those who argued that religion is a superstition we would be better off without (Dawkins) to those, like van Huyssteen, who said that religion and science can each enrich the other's views.

"Science and theology need not be in conflict," he said, "for they very often ask different kinds of questions. Science is about understanding our empirical world. Theology asks and explains different questions: What is the meaning of life? What happens when we die? How can we be happy? The two sides ask different questions, and they give complimentary answers that we hope will make a fuller picture."

PTS Helps Princeton University Celebrate Anniversary

It's not every day that you help a neighbor celebrate a 250th birthday—but that's exactly what Princeton Theological Seminary did this year when Princeton University celebrated two-and-a-half centuries of academic life.

The celebration included many events throughout the year. At two of these, the Seminary formally participated.

On September 21, Seminary President Thomas W. Gillespie gave the homily at an inter-religious thanksgiving service at Princeton University Chapel; area clergy also participated.

And on November 23, the Princeton Theological Seminary Choir, singing with the Nassau Presbyterian Church Choir, the Princeton University Chapel Choir, the Westminster Choir from Westminster Choir College of Rider University, and the Witherspoon Street Presbyterian Church Choir, presented a concert celebrating Princeton University's anniversary. The choirs, which totalled 250 voices, sang Leonard Bernstein's *Chichester Psalms* and Anton Bruckner's *Te Deum*. The Concert Soloists of Philadelphia also performed *Lyric for Strings* by New Jersey composer and Pulitzer Prize for Music winner George Walker.

"This idea began about two years ago when we were looking for a way for these five major Presbyterian-connected institutions to work together," said Kenneth Kelley, Nassau Presbyterian Church's music director. "What better project than to celebrate the birth of a great institution?"



photo: Chris Moody

Catholics and Protestants Discover Common Faith at Ecumenical Conference

Quoting Pope John Paul II in saying that "if we will pray together, we will see that what divides us is nothing compared to what unites us," Edward Cardinal Cassidy (pictured above) preached at the opening worship service at a PTS ecumenical convocation this fall. Jointly sponsored by Princeton Theological Seminary and the Catholic Diocese of Trenton, the event was organized to examine the relationship between Catholics and Protestants.

PTS President Thomas W. Gillespie and professors Jane Dempsey Douglass and Beverly Roberts Gaventa also spoke, as did Raymond Brown, a Sulpician priest who is Auburn Professor Emeritus at Union Theological Seminary, New York, NY, and who serves as the sole American representative to the International Pontifical Biblical Commission in Rome. The event was widely attended, with members of the Seminary community, as well as visiting scholars and local residents, filling Miller Chapel to overflowing.

Participants focused on the difficult but necessary task of examining both disagreement and common ground between the Protestant and Catholic branches of Christianity.

"There are times when difficulties are so great, enthusiasm so weak, and the goal so distant, that one could easily take up another activity," Cassidy noted. "But when we seek to carry out God's will, we are not to be overanxious about the result. It is his work, and he will give the growth in his way and his time. Our responsibility is to do our part."

PTS Vice President for Seminary Relations Fred W. Cassell, who was instrumental in organizing the conference, agreed.

"In a world that is ever more fractionalized, the holding of an ecumenical convocation to celebrate the oneness of the church in Jesus Christ may not be headline-making news, but it is news," he said. "It emphasizes to the world that despite our differences and diversity, we Christians have more in common than anything that might divide us."

Student Life

From Broadcasting to Branding: Second-Career Students Bring Rich Experiences to Ministry

by Barbara Chaapel



photo: Chris Moody

An Eastern Cowboy

Mark Ford calls the Sand Hills of Nebraska home. He grew up on a ranch about thirty-five miles from Cody, NE, where his parents still raise beef cattle.

Ford remembers his life on the plains as family centered ("my aunts and uncles and cousins lived nearby") and attuned to the rhythms of nature and the needs of the livestock.

"I loved the wide-open spaces and the big skies," he remembers, "and the excitement of rodeos and the yearly branding. I went to a two-room country schoolhouse through the sixth grade, and the only adults I knew were either ranchers or teachers."

Ford left home for the University of Nebraska and a degree in animal science and journalism, planning a career in marketing and advertising with agricultural companies. He worked in Iowa and then Minnesota, where he got involved in community theatre and met the local Presbyterian minister there. They became friends and Ford began attending the minister's church; he later joined, helped lead worship, and was surprised when the pastor suggested he consider the ministry.

"My first response was to laugh," Ford says. "But I received more and more affirmation from people in the church. It took three years of thinking and praying, and here I am at Princeton."

And Princeton is a long way from Nebraska—in both miles and emotions.

"It feels so crowded here," Ford says. "There are people and trees everywhere! I never see the sky or the sun, at least not the way you see them in the West."

Socializing has been different, too. "There are so many different kinds of people here," Ford explains. "Where I grew up there was only a tiny minority population. I didn't see a black person until a black Methodist bishop came to say a prayer at branding when I was six. So being in the East is expanding my horizons. I chose Princeton in part because of its diversity."

Easterners, he's found, have their blind spots, too. Because he often wears boots and hat, he's called a cowboy, both by fellow students and by small boys on the streets of Princeton.

"Folks don't know that there are many kinds of cowboys, and that the word goes far deeper than apparel," he says. "I'm a ranch cowboy, and there are rodeo cowboys and horse show cowboys. What we have in common is a strong sense of identity with livestock and with the outdoors."

Ford is the first member of his family to go to seminary, although he says his parents and his wife, Kim, see ministry as a good fit for him. "My grandmother was a very spiritual person in the way she lived her life. I spent a lot of time with her when I was a boy on the ranch," he says.

Ford remembers, too, a minister from Cody who led church services in a community hall near the Ford family ranch. "He had been a tractor dealer," Ford recalls, "and then he went to seminary and came back as a full-time pastor. Looking back, I think this man had a big influence on me. He knew how to relate to ranchers."

Ford sees a similar ministry for himself. He'd like to serve a small, cattle-country church in Wyoming, Montana, or Nebraska. "People in rural areas deserve ministers who are as well trained as those in the cities," he says. "Good preaching is important everywhere, and I want to tell the Bible's stories in language people can understand, like Jesus did in the parables."

That may mean a tent-making ministry, where he leads worship services on Sundays at rodeos or cattle shows and works on his family's ranch during the week. It may also mean serving Native Americans on one of the many reservations in the West.

"Native Americans and ranchers live side by side but seldom talk to each other," he explains, "and there are real problems on the reservations. One of them near my home has one of the highest suicide rates in the nation.

"I'm hoping God will call me back home," he says, smiling, "but with God you never know. I just hope it isn't to New York City!"

What Ford will take with him wherever he is called is a strong sense of the value of family. American culture, he believes, has lost a sense of family connections.

"Families don't help each other as much as they used to; people are isolated in their work and in their leisure," he says, adding that he thinks the church could be a new kind of family, offering people the connection and community that traditional families once did.

And Ford will continue to find a spiritual connection to God in nature.

"I have always been close to animals," he says. "We watched calves be born, raised them, and then had to slaughter them. Many people think that is callous. It's true that killing is one of the hardest things ranchers do. But I think ranchers understand that dying is a natural part of living, in a way that city people don't. People are connected to nature, not separate from it. Our survival depends on something else dying.

"When you pick up a styrofoam package of meat or a carton of milk in the store, it's hard to connect with the life that gave that meat or milk, or with the God who gave that life. Seeing things die on a regular basis puts you closer to God. For me, that is assuring. We never know when we will die, and that gives me a reverence for life and a trust in the God who created life."

Student Life



From News to "Good News"

From the time she was a little girl, Marie Adam wanted to be a television journalist. "I imagined myself at forty being the CBS anchor in Atlanta," she says.

Bright, driven, and competitive, she pursued that goal through a journalism degree from the Missouri School of Journalism to a job with Channel 8 TV in Columbia, MO, as a general assignment reporter. "First I covered stories like the city council and the fire on Elm Street," she remembers. "Then I got the health beat and put together longer stories for the six o'clock news."

For a while the excitement and even stress of the job was all she'd dreamed of. "I loved being at the heart of things, bringing people the truth," she says. But the pressure of producers to blur the line between entertainment and news began to tarnish that idealism, and she found herself often catering more to producers and less to her own sense of the story. "I realized I was viewing people as sources, not as people. I was trying to 'one-up' other reporters. Suddenly that successful picture of myself at forty looked bleak, empty, and startling."

So Adam took a six-month leave, traveling and working in Italy, during what she calls a "soul-searching time." When she came home, it was not to her job in Missouri, but to Bethesda, MD, to help her aunt care for a newborn baby and consider a new direction for herself. Surprisingly, that direction brought her to Princeton Seminary.

"The church played almost no role in my life until my last year in college," Adam says. With family members in both the Roman Catholic and Protestant churches, she remembers taking her first



photo: Elizabeth Clark

communion in a Catholic church and attending a non-denominational church as a teenager. "Neither experience took hold," she recalls.

Then one Sunday in Columbia, while working on a story, "I just decided to attend church," she remembers. "It was 11:00 o'clock, I came to a Baptist church, so I parked the car and went in. I was the only white person there, and I felt immediately welcomed and included. I went back every Sunday until I left Missouri.

"I had been interested in the intellectual side of religion before. I had read Kierkegaard and Dostoyevsky, trying to understand God. But worshiping in that Baptist church was the first time in my life I had really felt the presence of God."

Back in Maryland, Adam visited several churches "collecting information about them, like the journalist in me always does," she says, smiling. Much of what she discovered discouraged her—the Baptist pastor didn't believe in the ordination of women; many sermons were boring; congregations seemed more like collections of individuals than communities; she was treated as a stranger.

"People didn't know what to make of someone who didn't know the words of the *Apostles' Creed* or the tune of the *Gloria Patri,*" she says wryly.

Finally, she found a welcoming Presbyterian church. "I loved their bell choir," she says, "and the congregation struck a good balance between experiential faith and intellectual faith, between structure and freedom. The sermons were creative and the people weren't afraid to be innovative as well as traditional."

Adam joined the church in May 1994 and came to PTS in September.

The plunge into seminary education was invigorating. "I loved Princeton as soon as I arrived," she says. "It was all new—discussing theological ideas, having permission to ask all the faith questions I couldn't ask in journalism. I was truly an inquirer."

But what began as a personal quest soon became a call to serve. "I started to care deeply about serving God and God's people," she says. "I also realized that the seeds of my calling had been there all along. My experience as a journalist had been a way of leading me in."

Now a candidate under the care of National Capital Presbytery, Adam feels confirmed in a call to ordained ministry, although she is not yet sure what shape that call will take. Married over a year ago, she is looking forward to becoming part of a worshiping community with her husband, not rushing into the role of pastor.

Working part time in the Seminary's media department this year, Adam is also cautiously intrigued by the partnership between media and ministry. "I have seen the irresponsible way religion is treated by the media," she says. "They tend to mostly cover stories like Waco or the World Trade Center bombing. There is a lot of sensational religious journalism. On the other hand, the debacles of televangelists have undermined Christianity's credibility with serious journalists. Joining religion and the media is risky business, because both TV and religion can be used to manipulate."

Whether as a religious journalist, a teacher (she has considered a Ph.D. in theology), or a pastor, Adam believes God is calling her to serve the unchurched. "I want to present the Gospel story so it is appealing and captivating to people who don't know much about Christianity," she says. "I believe my first career has prepared me to do this. I still look at the world and see stories." I

Helping the Spirit When the Mind Is Hurt

by Ingrid Meyer





Trenton Psychiatric Hospital Chaplain Liaison Joanne Martindale, above, works with the chronically mentally ill. Left, Martindale visits with Mary, a hospital patient.

The Bible urges us to help the poor and the outcast—and virtually no one is more outcast than the mental patients at Trenton Psychiatric Hospital in Trenton, NJ, to whom 1988 M.Div. graduate Joanne Martindale ministers as part of her job as chaplain liaison.

Ministry to mental health patients is a highly specialized field. Just how specialized is reflected in Martindale's lonely status—she is the only chaplain liaison employed by the state of New Jersey. Martindale was hired eight years ago at Trenton, which was built in 1848 and is the oldest psychiatric hospital in New Jersey, as the first chaplain liaison in a program designed to hire more. The program was organized to see if deliberately linking patients with religious communities before discharge would help them stay out of the hospital longer, and thus reduce the hospital's high recidivism rate. The program worked well—yet New Jersey has not budgeted the money to hire more chaplain liaisons for the state's other psychiatric hospitals.

Martindale's job is to link patients with congregations and religious communities that will be able to help them after they leave the hospital. Many laypeople and clergy are supportive and welcoming toward people with mental illnesses, but others are more nervous.

"Lots of clergy will visit at a local hospital, but not at a psychiatric hospital," Martindale said. "I gently ask them, 'Do you visit your parishioner in the local hospital? How is that different from visiting your parishioner here?'"

Before a patient leaves the hospital, if they would like a religious community, Martindale helps them find one. She calls ahead, educates congregations if they're nervous about having a mentally ill person in their midst, and explains how they might help the person feel comfortable. She then goes to worship with the patient, and helps them know what to expect from the worship experience.

"Patients often struggle with simple things that others take for granted," she said. "For instance, getting a bulletin or picking up a hymnal can be hard. Passing the peace can be particularly difficult for a paranoid schizophrenic who is afraid of people." Martindale also encourages the patient to attend services a second time before leaving the hospital. Though many of her clients are Christian, she also deals with Muslim and Jewish congregations.

Martindale's responsibilities don't stop there. She also leads seven patient groups at the hospital. Two of these are faith exploration "for higher-functioning patients," she said, in which patients learn about each other's faiths—Buddhist, Muslim, Protestant, Catholic, and others.

"These groups are for patients who want to talk about their faith with other patients who may have been religiously delusional at one time," Martindale said.

Another two groups are for women who want to explore women's concerns and their importance in an institutional setting. In these groups, Martindale said, "we talk about birth control, about doctors not listening to them the way they do to male patients, about whether or not they need to wear makeup, about dating, and about family and children," Martindale said.

The other groups Martindale leads are Spirituality for Recovery groups with patients whose substance abuse has complicated their mental illnesses. The groups focus on the method developed by Alcoholics Anonymous, with special attention paid to discovering a higher power.

Martindale also leads religious services in the hospital's small chapel, as do visiting clergy from other faiths. She speaks about mental illness to churches, synagogues, sessions, and other groups, attends conferences, and coordinates the hospital's religious volunteers.

As if Martindale's weeks weren't already busy, she is a stalwart supporter of Princeton Theological Seminary, supervising field education students at the hospital through each academic year and summer. The Chaplain Intern Training Program also serves students

from Seton Hall University, Eastern Baptist Seminary, Columbia Theological Seminary, and various rabbinical schools. In it, students are paid $2,200 for either one academic year, at ten hours per week, or $2,400 for one summer of full-time work. She supervises "at least thirteen students each year," she said, adding that Trenton Psychiatric Hospital is "not a clinical pastoral education (CPE) site because we believe that people should be paid for their work and time, and that the state should pay for chaplains." Between herself and her supervisor, Director of Pastoral Services Dwight Sweezy, Martindale estimates that they have supervised nearly two hundred students.

Despite the fact that the hospital is not a CPE site, Martindale said, the program uses an action/reflection model of training similar to that used in CPE. Students go to the wards as chaplains to act, listen, and minister. They then reflect on their experiences by presenting verbatim conversations with patients, case studies, sermons, book reports, and theological reflections to the other members of the program.

"In this program you learn who you are as a minister," she said. "The patients are quick to give you feedback. Much of the intern program is learning how other people truly see you."

Chaplains must also deal with their own personal issues, Martindale added. "Ministers, on the whole, are not that good at confrontation," she said. "The student interns in the training program learn how to both praise and confront their peers honestly. This is often the most difficult part of the training program for students. It's one thing to preach a sermon, but it's quite another to explore how your own personality stands in the way of someone else's learning or development. We also encourage students to see the gifts they bring and use these gifts more fully."

Martindale followed a circuitous path to her current calling. Before coming to seminary, she was a floral designer in California, and worked on the annual Rose Bowl parade. She spent three years taking counseling classes at Fuller Theological Seminary before coming to Princeton. She later completed four units of clinical pastoral education at Virginia Mason Hospital in Seattle, WA; Delaware State Hospital; and Calvary Hospital in the Bronx, NY.

Her call to ministry, she said, came when she was an undergraduate at California State University. Her best friend was a police officer, and arranged for her to ride along with one of his friends. It was there that she saw how church on Sunday stood in stark contrast to the world of hourly hotels, bars, and alleyways. "My call came from wanting to help people on the margins feel they have a welcome in the religious community," Martindale said. She has also worked at Trenton State Prison, and was the Protestant chaplain at the Lloyd McCorkle Training School for Boys and Girls, a juvenile prison in Skillman, NJ.

Martindale says that she finds balance to her days at Trenton Psychiatric Hospital in her two sons, Quinn (age three) and Ryan (age two).

"They bring joy, play, balance, and laughter to the sometimes strains of ministry," she said.

While many of Martindale's students go into the local parish ministry, as is typical of Princeton students, at least one has continued in the mental health ministry he first learned from her. Kirk Berlenbach, a 1994 M.Div. graduate who pursued a joint Master of Social Work degree from Rutgers University, is a clinical case manager for Hunterdon Medical Center. He helps chronically mentally ill patients function in the community.

"I see patients who come in via referral," he said. "Some refer themselves, some are referred by the state hospitals, some are dropouts from Hunterdon's partial hospitalization program." Hunterdon, he noted, provides all mental health services except supervised living for the mentally ill.



photo: Chris Floor

Kirk Berlenbach ('94B) helps mentally ill patients function in the community.

In his work, Berlenbach serves as a diagnostician and a helper in planning life's daily tasks. He also provides a listening ear.

"I'm not mommy, and I won't clean up their room," he said. "I won't do basic things that they are capable of, though I will help them draw up a plan to do the things they need to do. I always try to hold direct assistance as a last resort between my clients and disaster."

Berlenbach's first field education internship was with Martindale.

"It was terrific," he said. "There was a rigorous affinity toward the disenfranchised. I was intrigued. I liked it during the year, and I stayed for the summer, which was a much more intensive forty hours a week for two and a half months. I focused on psychology courses at PTS, applied to an MSW program. Things fell along that line, and the more things fell that way, the more it made sense to keep going."

Berlenbach says that he would like to keep working with the mentally ill, but would like to incorporate more deliberate spirituality into the services he provides.

"I'm not able, within my job description, to focus on that to the exclusion of other things," he said. He hopes to be ordained either to a ministry like Martindale's, or to a self-designed ministry in a setting like Hunterdon.

Both routes are difficult, he acknowledges. There is a dearth of positions for mental health chaplains.

"I think it's partly because of an overall disinterest expressed by society as a whole toward the chronically mentally ill. If you have cash or good insurance, you can get spiritually focused therapy, but if you have Medicaid or no insurance, it's another matter," he said.

Berlenbach also noted that "the mental health world is dominated by the medical model of treatment. For more affluent echelons there's a move toward holism, but the chronics are lost in the trickle-down. People just want to control their disruptive behavior."

The church, he thinks, could help.

"The problems are not just systemic on the secular side," he said. "We need church recognition that ministry must reach beyond the walls of the parish. While parish ministry may be central and normative, it hasn't kept the church from shrinking dramatically. If the white, Protestant, middle-class church wants to save itself, it needs to turn to the people who really need help." ❙

Spirituality

The Life of the mind,

by Ingrid Meyer

Spirituality. It's a hot topic these days, with everyone from the church to New Age gurus claiming to have the inside track on the practices and attitudes that bring the human spirit closer, like Adam on the ceiling of the Sistine Chapel, to touching the hand of the God who made it.

What is Christian spirituality? How is it expressed differently now than it has been in years past? What in this new interest is healthy, and what activities and mind sets support a healthy spirituality? And perhaps most importantly, what is being done at Princeton Theological Seminary—and what else could be done—to make sure that Christian spirituality at the Seminary, and by extension the church of the future, is as vital and vibrant as it possibly can be?

The term "spirituality," said PTS Stuart Professor of Philosophy Diogenes Allen, who teaches a course on spiritual life, was coined by Roman Catholics in the eighteenth century, with many Protestants preferring the term "piety," Methodists calling it "holiness," and Presbyterians calling it "Christian life." It's a tough term to define, because it means so many different things to different people. But while today's "spirituality" can encompass "the most outlandish New Age things, like people claiming to be the reincarnations of Samurai warriors who died thousands of years ago, to electronic machines to stimulate your brain to put you in harmony with the universe," Allen said, Christian spirituality is generally seen as "having a life in accord with Christian teachings and doctrine, and the practices that encourage this. The study of spirituality is called spiritual theology. It looks at theology and Christian practices from the perspective of the Holy Spirit bringing to fullness the work of Christ in our lives as individuals and in our lives as the church."

In years past, many Christians have been largely content to see the church as the main wellspring of their spiritual life and instruction. In the past ten years, however, the sources—or the perception of what the sources might be—for Christian spirituality have changed a great deal.

"We're in a period of public discussion of spirituality," said Janet Weathers, an assistant professor of speech communication in ministry at PTS. She observed that Americans are feeling more comfortable with their own ideas, and are less likely to see the church as the sole source of spiritual information. They are also less likely to maintain strong connections to any one religious tradition, which Weathers said "is one of the things that makes people at seminary the most nervous."

Why the changing spiritual landscape? Many cultural and religious changes have played a part.

• Science has failed to completely explain the world. Whereas at one point there was a publicly-held hope that science could eventually explain all phenomena, that belief is fading.

"Many scientists today realize that science is limited," commented J. Wentzel van Huyssteen, Princeton's James I. McCord Professor of Theology and Science. "There are some issues in life that science cannot answer, such as the meaning of life and death, and the meaning of evil. To find these answers, many scientists are turning to religion and becoming more metaphysical. Even agnostic scientists such as Stephen Hawking [author of *A Brief History of Time*] are writing books that go beyond science and talk about a final theory."

• Transportation to and communication with all parts of the globe are increasingly cheaper and easier, particularly with the advent of the internet. This means that more Americans than ever before are interested in, and know more about, the world, seeing it as a "global village." They borrow spiritual ideas from other traditions and cultures, both Christian and non-Christian, from around the world. This interest is reflected in new styles of music, dance, and other material in worship, much of which clearly reflects other cultures. It is also reflected in the new interest in spiritual practices such as meditation, which have been associated more with Eastern spirituality than with Western Christian spirituality.

• Denominations, particularly Protestant denominations, increasingly celebrate the

mystics of their own tradition. Allen, for example, teaches about Calvinists like George Herbert, whose collection of poems, *The Temple,* was published in 1634, as well as John Bunyon's *Pilgrim's Progress.*

"Paulist Press has been phenomenally successful with its two-hundred-volume series *Classics of Western Spirituality,*" Allen noted, "and commercial publishers like Penguin publish Blaise Pascal's *Pensées* and *The Cloud of Unknowing,* (a book, edited by James Walsh, in the *Classics of Western Spirituality* series). What we are seeing is a massive revival of interest in Christian classical books that Protestant seminary teaching had largely neglected."

• Denominations also increasingly borrow from one another, with many Protestant Christians more and more interested in Catholic practices like *lectio divina,* which is a method of meditative reading of the Bible and prayer. Protestants are also making use of spiritual directors, who are people trained as "spiritual companions" to pray with and suggest reading and meditation for people who want to deepen their spiritual lives. Many Christians are also interested in the mystical writers and visionaries of a variety of traditions, including Thomas Merton, Julian of Norwich, Meister Eckhardt, Hildegard of Bingen, Teresa of Avila, and Ignatius of Loyola.

• People, both Christian and non-Christian, are less likely to see the church as the source of all their spiritual resources. They independently read books on their own spiritual traditions, as well as on other traditions and viewpoints. A glance at recent New York Times Bestseller Lists shows Thomas Moore's *The Care of the Soul,* Deepak Chopra's series on Eastern philosophies, and Kathleen Norris's *The Cloister Walk* as just a few examples of popular books on spirituality.

• Finally, the small group movement has had a great deal to do with both a rising interest in spirituality, and the longing for a connection that many Americans seem unable to satisfy through their congregations or denominations.

"According to research done by Princeton University sociologist Robert Wuthnow, forty percent of people in the United States belong to some small group, by which I mean a group which meets intentionally on a regular basis to somehow support one another," Weathers said, citing Alcoholics Anonymous as one example. "People of all parts of the United States, races, and classes belong to these small groups." Small groups focus on the accumulated wisdom of group members as one of their most valuable resources. As a result of this emphasis, American Christians have begun to take responsibility for their own spiritual formation. They are less open to guidance from clergy.

Just as significantly, these small groups avoid judging their members. They sometimes see God's judgment as "lessened or missing," Wuthnow believes.

A church tradition where God clearly says that some things are not allowed, then, can be difficult for some people who have grown accustomed to the "small group mind set." The attitudes fostered by small groups, Weathers noted, "may actually increase individualism. People can move to a different church or group community, and it's difficult to hold people to standards of Christian behavior which may be very helpful, but with which they may not want to deal."

And an unwillingness to work through conflict and seriously consider other ideas is very damaging to spiritual health, Weathers added.

"Spirituality involves discipline and accountability," Weathers said. "I see a lack of willingness to work through conflict to find what is really valuable. People too often end up with groups that simply reinforce the cultural values with which they feel most comfortable." For example, she said, a person who doesn't like a new pastor's preaching may just go to a different church, instead of trying to think about what might be valuable in the new style of sermon delivery. People may also be unwilling to hear that other church members disagree with them on religious or cultural issues.

Princeton Theological Seminary graduates are ministering in this world, one where it's easy for congregants to leave when the going gets tough, and where people increasingly feel that a church service does not completely meet their spiritual needs. It's important, then, for the Seminary to train its graduates in how to deliver spiritual resources to congregants that are relevant

The Life of the heart

Spiritual exploration at Princeton

to current needs and attitudes about the nature of spirituality. Does Princeton Theological Seminary successfully do this? There are at least as many answers as there are people in the Seminary community.

A 1994 survey of Seminary alumni/ae revealed that only 15 percent of those who answered the survey remembered Princeton as a spiritual place, a shockingly low number for an institution that teaches professional ministers.

Since those alumni/ae studied at Princeton, however, many professors, including Allen, Weathers, Stephen Colwell Professor of Christian Ethics Max Stackhouse, Ralph B. and Helen S. Ashenfelter Associate Professor of Ministry and Evangelism John W. Stewart, Associate Professor of Speech Communication in Ministry G. Robert Jacks, Charles Hodge Professor of Systematic Theology David Willis, Benjamin B. Warfield Associate Professor of Medieval Church History Paul Rorem, and others have developed courses on spiritual disciplines and life—approximately ten courses, all oversubscribed. The Center of Continuing Education's new format, which is in its second year, also incorporates a number of courses on spiritual growth and development.

General Ministry 100 is one PTS course, required for M.Div. students, that encourages students to focus on their own spiritual formation.

"I've read 650 papers from GM 100 courses over the four years we've had the course," said Abigail Rian Evans, associate professor of practical theology (and former director of field education). "The consistent theme is that spiritual journeys and calls to ministry are two parts of one whole for most students. It's the story of how God is active in their lives. I have been moved and impressed by their deep spirituality—they never trivialize the question of who God is and what God means in their lives."

And it is difficult, as Campus Pastor and Director of the Chapel Michael Livingston noted, "to study Old Testament or New Testament or theology or church history without strengthening your spiritual life."

Still, many people interviewed for this article cited Princeton Theological Seminary's high academic workload as a serious impediment to the time and energy true spiritual development requires.

"The workload is probably the greatest impediment to spirituality on campus," said Nancy Schongalla-Bowman, a 1979 M.Div. alumna who currently works at Princeton as a pastoral therapist. Schongalla-Bowman said that few people see academics as spiritually nurturing, but that she sees many students exercising private means of spiritual growth.

"Many students stay very focused on their relationship with God, and it is a resource for them," Schongalla-Bowman said, "but they do so through their own disciplines." She noted that some students keep journals, pray while alone or while running or walking in nature, or read devotional materials. They also form informal prayer and Bible study groups, meeting in homes, apartments, dorm rooms, and in locations around campus to encourage each other. However, many students report feeling unhappily distant from God, Schongalla-Bowman said, and do not experience faith as helpful in coping with their own perfectionism or the stress in their lives. These are typically students who are not involved in a prayer group or partnership, or do not have their own regular devotional practice.

In addition to these spiritual practices, spiritual growth at Princeton is also enriched by relationships with other community members—a view supported by M.Div. middler James Lynch.

"PTS is a spiritual place because of the people who are here," Lynch said. "Seminary is a time in people's lives that is filled with questions, and students gain support from conversations and relationships both in and out of class. And the campus supports that, through informal relationships and also through daily chapel and groups like the Association of Black Seminarians, the Church for Lesbian and Gay Concerns, the Women's Center. Academics are not usually spiritual."

"There are a lot of people around here whose whole lives are centered around the practice of a living faith," Livingston agreed. He also cited daily Miller Chapel services, which are held every day that school is in session, as an important part of Seminary life for many people.

"This institution in a sense closes at ten o'clock every day and opens a spiritual door for the whole community," Livingston said, noting that faculty, staff, administrators, students—essentially everyone on campus—are encouraged to attend chapel. "Chapel is a dramatic and visible attempt to strengthen spiritual life on campus."

Other groups, including Friday Night Fellowship, Night Watch (an informal and deliberately unstructured worship time on Monday evenings), and other student-led worship events, as well as events organized by the Chapel Council (including special Holy Week services and a Paschal Vigil), also contribute to campus spiritual support. Still, many students feel that the Seminary should do more to support their spiritual growth and development.

Those concerns led, over the last two years, to two surveys and several forums. The Office of Seminary Relations sponsored a survey on alumni/ae perspectives about Princeton Seminary, including the topic of spirituality. The Office of the Dean of Student Affairs sponsored a campus-wide survey and led an on-campus forum on spirituality, which was attended by many students and members of the faculty and administration. The subject of spirituality was discussed at a faculty retreat. And the Alumni/ae Association Executive Council sponsored two dinners—one for faculty, one for

> "This institution in a sense closes at ten o'clock every day and opens a spiritual door for the whole community."

action
Contemplation

students—on spirituality at Princeton, and on what the Seminary should or could do to encourage spiritual growth.

The results of the on-campus forums and the survey, which was sent to all community members, were mixed. Respondents saw personal prayer, worshipping in a congregation, participation in the Lord's Supper, seeking to discern God's will for their lives, and striving to live in just relationships with others as important, regular parts of their spiritual lives. A majority also noted that seeking to deepen one's relationship with Christ, personal Bible study, and devotional Bible reading are important parts of spirituality. Results on the issue of social justice were less uniform. Many people said that they try to live in ways that help those who live on the margins of society, but fewer were convinced that this is part of spirituality.

The survey and forums, Evans said, showed that there has been a sea change in what students expect the Seminary to do to support their spiritual lives.

"When I came in 1991, students were saying 'let us do this on our own,' without being 'programmed' by PTS," Evans said. "The April 1995 forum showed a seventy degree turn, with students saying that PTS is responsible for setting up a spiritual structure."

And what should that "spiritual structure" look like? Again, opinions are mixed. Some students called for the establishment of more spiritual directors for students. That role is filled, to a small extent, by Livingston and Schongalla-Bowman, as well as some professors and staff members. Both Livingston and Schongalla-Bowman, however, agreed that there is a need for more deliberate spiritual direction for students.

And by being more deliberate about students' spiritual direction, the Seminary would be supporting the church leaders of the future, many of whom feel that Princeton could have given them a better understanding of spiritual issues.

Karen Brostrom-O'Brien is stated supply pastor of Beattystown Presbyterian Church in Hackettstown, NJ, a 1982 M.Div. alumna of the Seminary, and a member of the Alumni/ae Association Executive Council. Asked if she received training in the development of spiritual life, she replied "not formally. I had informal training with peers and professors, since several students and professors were very good about recommending books and reminding us that we had to separate ourselves from the study and other business of being a student to be alone with God. You could tell that this made a difference in their lives, and it was a good model. But formal training would have given me a little more support."

Many members of the Seminary community have suggested that more formal training for Seminary graduates in spirituality is in order. Still, as Schongalla-Bowman noted, "an additional requirement is probably the last thing we need." And other Seminary community members have expressed reservations about the idea of there being one "official" Seminary spirituality.

"I don't think the Seminary is a church, and I don't think it should be a church," said Brigid Boyle, a 1996 M.Div. graduate who is currently associate pastor of Penfield Presbyterian Church, Penfield, NY. Boyle sees value in the wide diversity of opinions about spirituality on campus.

"There seems to be a feeling among some parts of the community that if one was not part of a Bible study group, or did not have a set amount of 'alone time' with God, that one was somehow less spiritual," Boyle said. "I think it's good that there were also parts of the community that didn't feel that way. We need to expose students to a wide variety of spiritual practices, certainly things like Bible study and prayer groups, but also things like soup kitchens and tutoring programs."

"We need to expose students to a wide variety of spiritual practices, certainly things like Bible study and prayer groups, but also things like soup kitchens and tutoring programs."

In the end, the very diversity of opinion at Princeton may keep spirituality, in all of its myriad forms, alive and well.

"Princeton is a very spiritual place because there's hope here, hope for futures, hope because we're engaging the Gospel," Lynch observed. "We get a glimpse of how the world is supposed to be and how we are becoming equipped to help humanity get there."

Interested in the subject of spirituality? The following bibliography, though far from definitive, may help you choose some books.

Spiritual Theology, by Diogenes Allen, Princeton's Stuart Professor of Philosophy. Cowley Publications, 1997. (This book will be available at the beginning of 1997.)

Pilgrim's Progress, by John Bunyon. Barbour and Co., 1995.

Classics of Western Spirituality, a series published by Paulist Press.

Soul Making, by Alan Jones. Harper San Francisco, 1989.

Contemplative Prayer, by Thomas Merton. Image Books, 1989.

The Care of the Soul, by Thomas Moore. Harper Collins, 1994.

The Cloister Walk, by Kathleen Norris. Riverhead Books, 1996.

Pensées, by Blaise Pascal. Viking Penguin, 1966.

Space for God: The Study and Practice of Prayer and Spirituality, by Don Postema. Board of Publications of the Christian Reformed Church, 1983.

Soul Feast, by Marjorie Thompson. Westminster/John Knox Press, 1995.

Class notes

Key to Abbreviations:
Upper-case letters designate degrees earned at PTS:

M.Div.	B
M.R.E.	E
M.A.	E
Th.M.	M
D.Min.	P
Th.D.	D
Ph.D.	D

Special undergraduate student U
Special graduate student G

When an alumnus/a did not receive a degree, a lower-case letter corresponding to those above designates the course of study.

1928 **Gordon R. Conning (B)** is retired and lives in West Chester, PA.

1933 **John B. MacDonald (M),** age ninety, lives in Forest Grove, OR, and is "going strong."

"I'm retired and active in senior citizens' activities on the county and area levels. I'm also involved in lake shore protection—God gave us good things to use, not abuse," writes **Phillipp H. Mergler (B)** of Grand Rapids, MN.

1935 **C. Donald Close (b)** has been named pastor associate at the First Presbyterian Church, Topeka, KS. He writes that he is still an active volunteer and supply preacher.

1936 **George Borthwick (b)** is pastor emeritus of the First United Presbyterian Church, Troy, NY.

"Just returned from our class's sixtieth reunion," says **William T. P. Rambo (B),** adding that he is "still active in the Presbytery of Long Island and participating in the life of the First Presbyterian Church, Northport, NY."

1937 "I am in my thirteenth year of service as a minister of visitation at the Presbyterian Church of Toms River, NJ," writes **William S. Ackerman (B).**

Albert G. Karnell (B, '39M), a retired United States Air Force chaplain with the rank of colonel, lives in Hallandale, FL. He writes that, in a career that spanned twenty-five years, he preached the Gospel in South America, North America, Europe, Asia, and Africa. He was chaplain in charge of the Tokyo Chapel Center in downtown Tokyo, Japan, and sent services over the Far East Radio Network throughout Japan, Korea, and ships at sea. He has visited military personnel in all parts of the world, and has been around the globe fourteen times.

John L. Reid Jr. (B, '42M) writes that, at eighty-eight, he is "still upright, meaning vertical." He lives in Pasadena, CA.

"After work in China and various U.S. pastorates," writes **Francis H. Scott (B, '47M),** "I am now in Westminster Gardens [Duarte, CA], this beautiful Presbyterian retirement community of approximately 180 Presbyterian missionaries and ministers. Next stop: heaven!"

"Some of us are still around," notes **E. Aubrey Young (B),** of Corvallis, OR. "Next year will be our sixtieth!"

1939 **Richard B. Mather (B)** is professor emeritus of Chinese at the University of Minnesota. "Because of a shortage of manpower in the University of Minnesota's Department of East Asian Languages and Literature, I have been teaching again for the last two years. It has been exhilarating but exhausting," he writes.

"Still perking along," writes **William F. MacCalmont (B),** who lives in Warwick, NY.

1940 **Fred M. Corum (B, '48M)** lives in Fresno, CA, where he writes that "after five years as a mission volunteer in Presbyterian college libraries, I'm trying to get used to a rocking chair. Toughest job I've ever had."

1941 **Norman S. Kindt (B)** is pastor emeritus of the Lawrence Road Presbyterian Church, Lawrenceville, NJ. He also serves as chaplain at the Monroe Village Retirement Center in Jamesburg, NJ.

W. Dayton Roberts (B) of Miami, FL, writes that he has written books in the two genres of missionary biography and ecology.

David D. Robinson (B) retired in 1980 and writes that he has had "good years" since then. He lives in Port Arthur, TX.

1943 "Betty and I are keeping well and happy," writes **James R. Bell (B),** of Auburn, PA. "I still preach occasionally at nearby Presbyterian and Methodist churches and help out at a Baptist adult Bible class."

"I have served ten interim pastorates so far. Ready for more!" says **John R. Bodo (M, '52D),** of San Rafael, CA.

A collection of essays called *Martin Luther: Theologian of the Church* was published in honor of the seventy-fifth birthday of author **George W. Forell (M),** who lives in Iowa City, IA.

William J. Larkin (B) is minister at Chambers-Wylie Presbyterian Church, Philadelphia, PA.

After nearly fifty years of service in Latin America, **Frederick G. Tinley (B)** lives in Peachtree City, GA.

1944 **Harold W. Kaser (B, '47M)** writes that he is director of church relations and of the Center for Church Life at Ohio's Muskingum College. His wife, Winogene, died on July 28, 1995.

Norman Robinson (B) spends winters in Bonita Springs, FL, and the summers in Wyalusing, PA. He plays tennis about five times a week.

1945 **Earl A. Loomis Jr. (b)** is a retired professor of child psychiatry living in Augusta, GA, though he made his home in Greensport, NY, from September through December of this year.

Class notes

Jack H. Prichard (B) is chaplain at the six-hundred-member Royal Oaks Retirement Community in Sun City, AZ.

"I am on the Committee on Preparation for Ministry of Louisville Presbytery," writes **John R. Rodman (B),** who lives in Louisville, KY. "I conduct worship services on Sundays at two local nursing homes."

H. Richard Siciliano (B) is vice president of the Houston Interfaith Housing Corporation, which provides affordable housing for senior citizens and single-parent families.

Arthur J. Wartes (B) is a retired Navy chaplain and lives in San Diego, CA.

1946

Peter J. Bakker (B) is a retired Navy chaplain and pastor who lives in Bremerton, WA.



"I recently retired for the third time," writes **William R. Dupree (B),** who until recently was parish associate at Mount Washington Presbyterian Church in Cincinnati, OH. He can claim "fifty-five years of continuous ministry, beginning with serving three mission Presbyterian churches in my junior year in college in 1941." Dupree lives in Loveland, OH.

Glen M. Johnson (B) writes that he is a part-time parish associate with the First Presbyterian Church, Plant City, FL.

"I'm still doing workshops and seminars on interpersonal relations and communications for Quest for Excellence," says **H. August Kuehl (B),** who lives in Warren, RI.

Donald Macleod (G), Princeton's Francis Landey Patton Professor of Preaching and Worship Emeritus, is now living at the Charlestown Community in Baltimore, MD, where he is minister in residence and preaches a weekly thirty-minute sermon over the in-house television system. Charlestown, a retirement community, has 2500 residents on the 110-acre campus of the former St. Charles Roman Catholic University and Seminary. Two Baltimore newspapers have featured articles on Macleod's ministry.

Alumni/ae Update

Excitement is the best word to describe the October meeting of the Alumni/ae Association Executive Council! Executive Council meetings coincide with meetings of the Board of Trustees, allowing for an immediate update from the two council representatives who also sit on the Board of Trustees. I am happy to report that both groups are excited these days!

While many wonderful things are happening at PTS—the proposed four-million-dollar renovation of Miller Chapel, planned new housing for single students, a totally revamped continuing education program, and the new publication *inSpire,* to name a few—the subject that caused the most animated and vigorous discussion in October was the Board of Trustees' commitment to developing a communications strategy that uses computer technology to support the mission of the Seminary.

In October trustees approved a resolution to begin the process of creating a home page for PTS on the World Wide Web. This will allow prospective students, alumni/ae, and friends of the Seminary to learn about and even access the Seminary's immense resources. What a wonderful day it will be when Princeton Seminary's Internet site includes all of its publications, its daily calendar, its course syllabi, an on-line library catalog, class reunion information, and lots more. Prospective students will discover all they need to know about Princeton Seminary, and will even be able to apply for admission electronically!

The development of "distance learning"—education through computers and video hook-ups—is also in Princeton's future. Pilot programs are currently being designed to link the Seminary with three or four locations in the United States; participants will be able to interact with one another through computer and video link-ups. Students in this scattered "class" will be able to see and interact with one another! And since the Seminary already possesses a state-of-the-art audio-video facility, the essential technology is already in place.

Through cyberspace, PTS will also be able to provide library privileges to seminaries and theological schools around the world which lack their own basic library facilities. As core books in Speer Library become digitalized, a computer will provide instant access to them from any computer in the world. International, interactive distance learning might also be possible, linking a classroom at Princeton Seminary with a classroom in another part of the world.

While some may feel that all this Web talk and computer jargon is only a novelty or passing fad, the statistics argue otherwise. In a survey for *USA Today* published in October 1996, IntelliQuest, an on-line tracking and polling company, reports that current Internet use is skyrocketing. More than 21 million people in the United States plan to go on line in the coming year, adding to the estimated 35 million currently on line. International Data Corporation predicts 199 million people using the Internet by the year 2000. And Morgan Stanley forecasts 200 million using email just four years from now!

A new day is clearly dawning, and while much remains to be done to bring all this to fruition at PTS, I am proud that our Seminary, already one of the finest theological institutions in the world, is on its way to becoming a virtual global seminary—one day bringing the Gospel of Jesus Christ to tens of thousands of students and friends who will never be able to visit the campus.

Robert H. Crilley ('59B) is retired and lives in Waco, TX. Before his retirement he served as pastor of Fort Street Presbyterian Church in Detroit, MI. He represents Region 8 (Illinois, Michigan, and Indiana) on the Alumni/ae Association Executive Council.

Class notes

Richard E. Neumann (B) is still on the staff of the First Presbyterian Church, Ft. Lauderdale, FL, although he retired five years ago. He began working at the church in 1955. He lives in Ft. Lauderdale but spends summers in Waynesville, NC. He visited Australia and New Zealand in October.

Harry P. Phillips Jr. (B) helped the class celebrate its fiftieth reunion in June 1996.

"I have been retired for nine years but continue to preach almost every Sunday. Doris and I continue to enjoy traveling," writes **Arthur H. Rust (B),** of Knoxville, TN.



photo: Bob Ellis/*The Oregonian*

1947 Herb Anderson

(B) celebrated his eightieth birthday this year by getting on a bicycle and pedaling with a group of students on a three-thousand-mile trip from Salem, OR, to Washington, D.C. Anderson, who has been leading bike tours for twenty-five years, rode about a thousand miles of the trip. He has biked from Portland, OR, to San Francisco, CA; from Salem, OR, to the San Juan Islands; and from Arizona to Oregon. In 1982, the adjunct professor at Western Baptist College biked across the country with students from Judson Baptist College, where he was then president. And fitness isn't an occasional thing with Anderson. Every day he does at least fifty pushups and bikes several miles, and he takes one long practice ride before each long trip. "That'll prepare you for the first day," he says. "The first day will prepare you for the second day. But nothing will prepare you for the third day."

Wallace E. Easter (B) is retired from pastoring Westminster Presbyterian Church in Lincoln, NE, and has been in five interim positions at churches throughout Nebraska. "Thanks to Princeton Seminary in preparing me for a most wonderful life of service to Christ in the life of the Presbyterian church!" he writes.

Kathryn Troupe Healey (E) is a substitute teacher and sings in the choir at the First Presbyterian Church, Waynesville, NC, where her husband, John F. Healey ('49B) is a parish associate.

James J. Heller (B, '55D) lives in Moravian Hall Square Retirement Community in Nazareth, PA.

"After retirement as director of financial development for the University of Michigan medical campus, I have been active in fundraising consultation and management. I am presently directing a capital campaign for a Presbyterian church," says **John R. Mecouch Jr. (B)** of Ann Arbor, MI.

Roy D. Roth (M) is retired and lives in Eugene, OR.

1948

Melvin L. Schaper (M) moved to Independence, KS, in July 1996 to become superintendent of Independence Bible School. "I helped in founding this school in 1949 and served there for thirteen years, until 1962," he writes.

1949

In April 1996, **Jeanne Bellerjeau (E)** enjoyed visits from Sint Kimhachandra, who is the general secretary of the Church of Christ in Thailand. Tiewtawat Pantupong ('64M), who is pastor of Wattana Church in Bangkok, Thailand, and his wife, Waranut ('63M), who is chairperson of the Asian Church Women's Conference and the ecumenical relations officer of the Church of Christ in Thailand, also visited. Bellerjeau is retired and lives in Haddon Heights, NJ.

"In February 1997, we will be in India," writes **James G. Emerson Jr. (B),** who will give the Bible study lectures and the sermons at the annual Evangelical Conference of the Mar Thoma Church in Kerala, India. Emerson lives in San Francisco, CA.

John F. Healey (B, '56M) is parish associate at the First Presbyterian Church, Waynesville, NC. He preaches twice a month and serves as pastor of visitation.

Homer W. Roberts-Horsfield (B) is parish associate at Kirkpatrick Memorial Presbyterian Church, Ringoes, NJ. He also helps at Hunterdon Hospice "when called upon."

"We are completing our fourth interim since retiring from the active pastorate in 1989," write **Donald Swift (B)** and his wife, Virginia Wach Swift ('50e). "We still both play tennis at seventy-two! God is good!"

1950 G. G. Johnson

(M) is interim pastor of Elim Baptist Church, Minneapolis, MN.

1951 Alfred J. Gerdel

Jr. (B) has been retired since 1987, but is interim pastor at Odessa Presbyterian Church, Odessa, MO. He is also an active volunteer in John Knox Village, as well as with his presbytery and synod.

"In August 1995, I resigned as interim director of the Richmond, VA, Peace Education Center," says **Adelaide G. Folensbee (B).** "All my activities now are voluntary."

Donald E. Meeder (B) retired from Community Presbyterian Church in Lauderdale-by-the-Sea, FL, in 1991. He does supply preaching and teaches church school classes.

Robert Tappan Osborn (G) is retired from Duke University. He lives in Durham, NC.

Class notes

Warren W. Ost (B), the founding chairperson and chief executive officer of A Christian Ministry in the National Parks, has retired, but is still working part time until a successor is chosen. He lives in New York, NY.

"In retirement, I am quietly visiting a small number of persons who do not regularly attend church… a ministry of encouragement just starting to take shape," writes **Ralph A. Tamaccio (B).** He lives in Cape May, NJ.

1954 Charles J. Dougherty (B)

retired on June 30, 1995. He leads retreats and has speaking engagements on the healing power of humor, spiritual healing, and prayer, as well as serving as a supply preacher and "enjoying retirement." He lives in Salem, SC.

R. Donald Elley (M) retired in 1991 and is currently the part-time interim pastor of Greenlane Presbyterian Church, Auckland, New Zealand.

George H. Kehm (B), the first James Henry Snowden Professor of Systematic Theology at Pittsburgh Theological Seminary, retired in June 1996. He continues to do research on developing a theology of nature from a Christian perspective.

1955 John H. "Jack" Visser (B)

retired on August 31, 1995. He now lives in Cadiz, OH, and serves as stated supply pastor at Ridge and Scio Presbyterian Churches in Upper Ohio Valley Presbytery.

1956 William Mills (B)

is the interim pastor at Neshannock Presbyterian Church, New Wilmington, PA.

Arthur Nelson (B) is retired but serves as the interim pastor of Thomas Presbyterian Church, Thomas, PA.

1957 Charles K. Murray Jr. (B)

is retired and lives in Pinehurst, NC.

Hugh G. Nevin Jr. (b) of Schenectady, NY, has retired after thirty-three years as a campus minister and thirty-six years as a pastor, interim pastor, and pulpit supply pastor.

Clarence L. Reaser (B, '65M) is retired and lives at King's Grant Presbyterian Retirement Community in Martinsville, VA.

David J. Welker (B) is retired and works for the Rocky Mountain Nature Association with Rocky Mountain National Park, Estes Park, CO.

1959 Patricia Ann Welker (e)

works for the Rocky Mountain Nature Association with Rocky Mountain National Park, Estes Park, CO.

1960 Zane Alexander (G)

is pastor of Jamestown Presbyterian Church, Williamsburg, VA, a historic church in Old Williamsburg.

"I recently retired after teaching U.S. history and government for thirty years at Spring-Ford High School in Royersford, PA," writes **Robert F. Lisi (B).**

S. Dunham Wilson (B) is retired and lives in Sun City West, AZ.

1961 Paul Eppinger ('B, 65M)

is executive director of the Arizona Ecumenical Council.

Rodman L. Fridlund (B) has been interim pastor of the First Presbyterian Church, Petaluma, CA, since January 1996.

"On October 1, 1996, I began my twenty-fifth year as pastor of the First Welsh Presbyterian Church of Wilkes-Barre, PA," writes **George B. Johnson (B).**

Charles W. Marker (M) is a retired United Methodist minister. He lives in Penney Farm, FL, and is active in preaching; last year he was moderator of Penney Memorial Church.

1963

"I've been pastor here since September 1994, and will stay until retirement," says **Richard B. Anderson (B),** who is pastor of Elmhurst Presbyterian Church in Elmhurst, IL. "The church is rebounding and rebuilding."

Charles L. Bartow (B), who is Princeton's Carl and Helen Egner Professor of Speech Communication in Ministry, gave a talk at the eighty-second annual meeting of the Speech Communication Association, held November 23 to 26, 1996, in San Diego, CA. His address was titled "Aimee Semple McPherson's Performance and Preaching of Jesus."

Donald R. Mitchell (B, '72D) is interim pastor of the First Presbyterian Church, Gastonia, NC.

Henry E. Moore (M) retired in January 1995 and lives in Franklin, LA.

"On June 1, I completed my first year of retirement from the active faculty of Greenville College," writes **Frank H. Thompson (M)** of Greenville, IL. "It has been a time of 'reinvention.' Second Isaiah, with its seventeen references to *bara'* ('create') has been my road map to a new life out of my 'exodus' from the old. I have served as pulpit supply, principally in Presbyterian churches, and have for six months conducted courses in ethics and values in a unique program for select persons in the local federal correctional institution. I conduct the inductive Bible study correspondence course for my denomination. I have also completed twenty years as an elected member of the Bond County Board of Supervisors."

1964 John H. McFarlane (B)

has returned from four years of pastoring the Edinburgh and Dunfermline Seventh-Day Adventist churches in Scotland. He is now pastoring the Houston Gulfhaven, Friendswood, and Galveston Seventh-Day Adventist churches near his home in Dickinson, TX.

Francis L. Strock (B) is a part-time chaplain at Presbyterian Homes in southern New Jersey, and serves as pulpit sup-

Class notes

ply for the First Presbyterian Church, Belmar, NJ.

1965 **Donald M. Chappel Jr. (B)** serves as an interim pastor at the Church of the Mountains in Hoopa, CA, on a Native American reservation.

Lloyd G. Makool (M) does supply preaching and attends Christ Presbyterian Church in Madison, WI. "Their four pastors are doing a great job," he writes.

Sharon Mohler (e) is a retired educator and lives in Burlingame, CA.

1967 On May 15, 1995, **David P. Gellert (B)** became pastor of the First Presbyterian Church, Pontiac, MI.

James E. Layman (E) became associate pastor of the First Presbyterian Church, Champaign, IL, on July 1, 1996.

Robert L. Unverzagt (B) is pastor of Penningtonville Presbyterian Church in rural Atglen, PA. He is also chairperson of Donegal Presbytery's Christian Education Committee.

1968 During 1995, **Richard C. Brand (B)** had sermons published in several publications, including *The Expository Times, Preaching,* and *The Minister's Manual.* He is pastor of the First Presbyterian Church, Henderson, NC.

J. Sam Park (M) has a one-year sabbatical between September 1996 and August 1997 to study at the University of North Carolina's Department of Social Work. He will also serve as an exchange professor. Park's usual job is in the Department of Social Work at Soong Sil University in Seoul, South Korea.

1969 In August 1996, **Donald O. Maddox (B)** became interim pastor of the Church of the Valley, Apple Valley, CA, which is his eighth interim position. In July 1996 one of his sermons, titled "When Wishing upon a Star Is Not Enough," was published in *Lectionary Homiletics.*

"I'm having a great time with our new church," writes **Robert W. Morrison (B), '75P).** pastor of the newly chartered Santa Fe Presbyterian Church in Edmond, OK. "We chartered on March 17, 1996, with 150 members."

Paul E. Mundschenk (b) will teach a course during summer 1997 called "Gifts from the East: Exploring the Spiritual Journey in Hinduism and Buddhism within a Christian Context" at the Graduate Theological Union, Berkeley, CA.

1970 "I have agreed to serve as general coordinator for a tri-synodical Evangelical Lutheran Church in America spiritual renewal event, to be held June 25 to 27, 1998, at Susquehanna University, Selinsgrove, PA," writes **Eugene W. Beutel (M,**

Darryl E. Dech (M) is pastor of the First United Church of Christ, Royersford, PA.

This year **David Randall (M)** celebrates his twenty-fifth year as minister of Macduff Parish Church in Macduff, Scotland. "The congregation is marking the occasion by sending my wife and me on a holiday/pastoral visit to Ekwendeni, Malawi, where one of our members is serving as a Church of Scotland missionary," Randall says.

Thomas A. Sebben (B) is secretary of the board of directors of the National Association of Endowed Presbyterian Churches. He lives in Sharon, PA.

A second novel by **Kenneth A. Wotherspoon (M, '78P),** titled *The Caretakers,* was published in February 1996 by Agassiz-Harrison Press. The story is about a United Church of Christ minister, as perceived by the church custodian. Wotherspoon, who is retired from the pastorate, lives in Hope, British Columbia, Canada.

1971 On July 1, 1996, **George Brown Jr. (M)** became associate dean and professor of Christian education at Western Theological Seminary, Holland, MI.

"In addition to my educational work in pastoral care and counseling at Alberta (Psychiatric) Hospital at Edmonton, Alberta, Canada, and a psychotherapy practice in the community" writes **John C. Carr (M),** "I facilitate a case class for a master's program in marriage and family therapy and continue as adjunct faculty in the D.Min. program of St. Stephen's College, also in Edmonton."

Jack W. Cottrell (D) has completed his twenty-eighth year of teaching at Cincinnati Bible College and Seminary in Cincinnati, OH. He is working on his fourteenth book, which will be volume one of a two-volume commentary on Romans.

James E. Forsythe (M) has completed twenty-five years of full-time prison ministry. Twenty-two of those years were spent in federal prisons. After retirement from the federal system, Forsythe took a job with the New York state prison system, working at Clinton Correctional Facility in Dannemora, NY, for the past three years.

Robert E. Noble Jr. (M) is retired and serves as the stated supply pastor for Cedar Creek Presbyterian Church, Greeneville, TN.

Samuel Olson (B) writes from Caracas, Venezuela, to say that the Iglesia Evangélica Las Acacias "is growing by leaps and bounds. Close to four thousand attend regularly, and there are six daughter churches." The seminary Olson helped found fifteen years ago has two hundred students, and he is founding a new church in Caracas. "Our ministry reaches into the whole city, with family ministries, rehabilitation, and community development programs," he says.

Class notes

1972 Carole Brennan (B) is a therapist for delinquent teenage boys. She lives in Springdale, PA.

"I am now director of development for Austin Presbyterian Theological Seminary," writes **A. Paul DeMotte Jr. (B).**

Mark Trechock (B) is staff director of a grassroots community group in western North Dakota that works on natural resource and rural justice issues. "Dakota Resource Council formed in 1978 around citizens' concerns over the impact of rapidly expanding fossil fuel extraction, and has been causing trouble for exploitative industry and do-nothing regulatory agencies ever since," he writes. "It's a long way from Princeton, but the hunger and thirst for righteousness I encountered there is ever present."

1973 Nymphas R. Edwards (E, '75M) is pastor of Elmhurst United Methodist Church in Oakland, CA.

Helmuth Egelkraut (D) is dean of the German extension site and professor of Bible and mission, Columbia Biblical Seminary. He lives in Weissach, Germany.

Roger C. Harp (B) is the 1996 moderator of both the Synod of Lakes and Prairies' Executive Forum and the Western Area Staff Conference Design Team. He is also executive presbyter of Homestead Presbytery, and lives in Lincoln, NE.

African American Alums of Princeton

Irvin W. Underhill Jr., Princeton Theological Seminary Class of 1928, had a life filled with achievement in many endeavors and on two continents. He was the first black person to be called as pastor to an all-white Presbyterian congregation, and he was a missionary to Africa, where he established a school for Pygmy tribes who had never seen an outsider prior to his arrival.

Underhill was born in Galion, OH, on April 8, 1896. When he was fourteen, his mother died, and his blind father was unable to support the family in Philadelphia, PA, where they lived at the time. At age sixteen, Underhill became a church lay reader. Determined to receive an education, he worked his way through the Wharton School of Finance at the University of Pennsylvania. He became a bank cashier, work that he often combined with lay preaching. He went on to work as a hotel waiter and a shipyard worker, but he felt strongly called to the ministry. Enrolling at Princeton Theological Seminary in 1926, he graduated in 1928 with his Master of Divinity degree. He was the only black student at Princeton at the time.

Underhill was appointed as a Presbyterian missionary to Africa on March 23, 1928. He and his first wife, Susan Reynolds Underhill, went to Paris for nearly a year and learned French, in preparation for missionary service in what was then the French Camerouns in West Africa. (The area is encompassed by the present-day country of Cameroun.) They also learned Bulu, the language of the Bantu natives with whom they worked, and for the next eleven years served congregations in West Africa.

During Underhill's mission service, he was the first outsider to contact West Africa's Pygmy tribes, and established the first Pygmy school. His work with the Pygmies earned him a lifetime fellowship in England's Royal Geographic Society. Underhill also spent a month in 1935 working with Albert Schweitzer, the distinguished missionary doctor, at his hospital in Lambarene (as pictured below). The time in Africa saw tragedy as well as success, however, as Susan Underhill died there at the age of thirty. Underhill later gave a collection of nearly seven hundred pieces of African art to Lincoln University in her memory.

Underhill returned to the United States during the Second World War, and was appointed director of the Richard Allen Homes, a housing project in Philadelphia, PA. The pull to ministry was too strong, however, and in 1957 Underhill became pastor of the First Presbyterian Church of Nunda, NY. He was the first black pastor ever appointed to lead an all-white Presbyterian congregation. At the time Underhill was called, the head of Rochester Presbytery said that "we feel Mr. Underhill was chosen as a minister should be chosen, on the basis of ability, not race. We hope it will be the normal procedure for all Presbyterian churches."



Underhill guided the Nunda church into forming a federation with a local Baptist congregation; the resulting congregation, that of Trinity Church, still exists. He retired in 1967, shortly after the federation was formed. He spent his remaining years in interim pastorates and in spending time with his wife and two dogs.

"Now that I am an octogenarian I find that it is a far better period of life than I thought it would be," he wrote. "My experience in that age group has been filled with days of good health, great joy, and near-perfect peace." Underhill died on June 21, 1982, at the age of eighty-six.

Robert B. Sloan Jr. (B) is president and chief executive officer of Texas's Baylor University.

Dale G. Tremper (B) is pastoring Penn Avenue United Methodist Church in Oklahoma City, OK. This inner-city congregation is establishing a specialized, discipleship-based ministry with and to ex-offenders. In 1997 Tremper will earn a D.Min. from Perkins Theological Seminary.

1974 Elisabeth K. Fowler Simpson (B, '88M) has been interim pastor of the First Presbyterian Church, Southold, NY, since January 1, 1996.

1975 M. E. Bellinger (b) is adjunct professor of law

Class notes

at La Verne University College of Law, La Verne, CA. Bellinger is also a full-time judge in Los Angeles Superior Court.

Ray Smith (B) is pastor of Wedgwood Presbyterian Church in Seattle, WA.

Through the Eyes of Women: Insights for Pastoral Care, a book edited by **Jeanne M. Stevenson-Moessner (E),** has been published by Fortress Press. The book is a sequel to *Women in Travail and Transition,* of which Stevenson-Moessner was co-editor. She is a professor at Columbia Theological Seminary.

Kent J. Ulery (B) has been elected conference minister for the Michigan Conference United Church of Christ.

1976

Doug Baker (B) is a PC(USA) pastor and missionary to Northern Ireland who works with the Corrymeela Community for peace and reconciliation between Protestants and Catholics.

In summer 1996 **Robert L. Richardson (B),** a lieutenant commander in the U.S. Navy, participated in a NATO exercise designed to test the Marine Corps' ability to smoothly deploy troops from the United States to Norway.

Eric O. Springsted (B, '80D) is co-editor of *The Beauty That Saves: Essays on Aesthetics and Language in Simone Weil,* a book that focuses on the importance of beauty in the thought of twentieth-century philosopher Simone Weil. Springsted is a professor of philosophy and religion at Illinois College in Jacksonville, IL, where he also serves as college chaplain. This is his sixth book, and the fourth on Simone Weil.

1977

Sang Chang (D) has been elected president of Ewha Woman's University in Seoul, South Korea. Ewha is the largest women's university in the world.

Steven R. Garstad (B) is interim pastor of the First Presbyterian Church, Johnstown, PA.

"Preached in Philippi and followed the footsteps of the apostle Paul last summer in Greece," writes **M. Randall Gill (B),** pastor of the First Presbyterian Church, Boynton Beach, FL.

Roger P. Howard (B) is pastor of Sharon Community Presbyterian Church, Moon Township, PA.

Stephen Kliewer (B) works for Oregon Health Science University as director of research, outreach, and development in the Department of Family Medicine.

1978

After three years serving as the family advocacy specialist in the Family Advocacy Program of the Naval Air Station, Jacksonville, FL, **Peter E. Bauer (B)** has become the family program coordinator for the Naval Alcohol Rehabilitation Center at the same station. "My new position will have me as the resident family therapist for the inpatient and outpatient alcohol treatment program and obesity program. I will be providing clinical supervision, clinical services, education, and training. I am also continuing my private practice work with The Counseling Group P.A. in Jacksonville." Bauer is also a Navy chaplain in the Navy Reserves.

Jeffrey G. Guild (B) is in his second year in South Korea, and has finished his fourteenth year as a U.S. Air Force chaplain.

In August 1995, **Miriam C. Resch (B)** joined the staff of the Samaritan Center, Elkhart, IN, as a pastoral counselor.



After serving three years as a chaplain in Hawaii and the Pacific, **Jeffrey M. Young (B)** started a new ministry at the Chief of Chaplains Office in the Pentagon in summer 1996.

1979

Richard D. Campbell (B, '76E) is pastor of the First Presbyterian Church, Holland, MI.

Philip M. Jones (B) received a D.Min. degree from McCormick Theological Seminary in June 1996. He ministers at the First Presbyterian Church, Maumee, OH.

Joon Surh Park (D), Seoul, South Korea, is dean of the graduate school at Yonsei University.

Richard A. Sutton (M), pastor of Spring City United Methodist Church in Spring City, PA, celebrated the anniversary of his twenty-fifth year in ministry on June 23, 1996, with a special church service and reception.

Louis D. Venden (D) has joined the faculty of Loma Linda University in Loma Linda, CA, as a professor of relational studies on the religion faculty.

1980

Harmut Bergfeld (M), who has been pastor of the Evangelical Free Church in Elmshorn, Germany, moved on September 1, 1996, to become pastor of the Evangelical Free Church in Hannover, Germany. "The congregation is a charismatic and growing missionary church. With more than nine hundred members, it is the largest of the Evangelical Free Churches (Baptists) in Germany," Bergfeld says. The congregation has sponsored an African, French-speaking congregation, and plans to start an English-speaking congregation at the beginning of 1997. "We want to be better prepared for the Expo 2000, when people from all over the world will be in Hannover," he says.

Class notes

Randall B. Bosch (P), Bayville, NY, retired after forty years of ministry in the Reformed Church in America. His last church was Locust Valley Reformed Church, Locust Valley, NY.

Carol Eichling Lytch (B) is part of a group that has received a grant from Lilly Endowment Inc. for a two-year study of faith, families, and congregations. Lytch's part of the research will center on relationships among older adolescents, parents, and clergy, to attempt to determine what religious values are being communicated from one generation to another. Lytch is a Ph.D. candidate at Emory University.

David H. Wall (E) is enjoying his new position as program coordinator for PTS's Center of Continuing Education.

1981

Patricia R. Briegs (B) received her D.Min. in spring 1996 from Andover-Newton Theological School. She is in private practice as a pastoral psychotherapist in Woodbridge, NJ, and is a faculty member at Blanton-Peale Graduate Institute.

"I have recently assumed the position of associate pastor at the Suntree United Methodist Church in Milltown, FL," writes **Hoyt A. Byrum (B),** who is responsible for adult discipleship at that church.

Mary Ford-Grabowsky (B, '85D) is vice president and academic dean at the University of Creation Spirituality in Oakland, CA. She has written two books: *Prayers of Love* (1997, forthcoming) and *Prayers for All People* (1995).

"Great reunion," writes **Ed Hurley (B),** "but surely was disappointed that only two of the Class of 1981 showed up." Hurley is pastor of Bowling Green Presbyterian Church in Bowling Green, KY.

William S. Johnston (b) earned a Doctor of Ministry degree from Vanderbilt Divinity School and was certified as an associate CPE supervisor in November 1995. He is pastor of Ashland Presbyterian Church, Cockeysville, MD.

John G. McFayden (B, '96P) received a D.Min. degree from Princeton on May 20, 1996. He is pastor and head of staff at the First United Presbyterian Church, Dale City, VA.

Douglas M. Strong (B, '90D) is co-editor of *Readings in Christian Ethics: A Historical Sourcebook.* He is associate professor of the history of Christianity at Wesley Theological Seminary, Washington, D.C.

"Still teaching philosophy at the University of New Hampshire," says **Thomas P. Sullivan (B).** "Sorry to have missed the reunion!"

1982

Truman T. Brooks III (B) is pastor of Christ United Methodist Church in Lansdale, PA. He received a certificate in marriage, family, and sex therapy in 1993 from the Penn Council on Relationships.

Kimble Forrister (B) is state coordinator of Alabama Arise, a coalition of ninety-nine religious and community groups working on poverty issues. He has also been appointed to the Governor's Commission on Welfare Reform.

Beverly J. Jones (B) received a Ph.D. from the Claremont School of Theology in 1995, and is director of religious life at Southwestern University, Georgetown, TX.

Katherine G. Killebrew (B) is a Synod of the Northeast shared ministry consultant for mission and stewardship, serving Monmouth, West Jersey, and Newton Presbyteries.

"A German translation of my book *Diakonia in the Classical Reformed Tradition and Today* was published in 1995, and a Japanese translation is planned for 1996 or 1997," writes **Elsie Anne McKee (D),** who is the Seminary's Archibald Alexander Professor of the History of Worship.

On July 1, 1996, **Cornelius Plantinga Jr. (D)** started as the first-ever dean of the chapel at Michigan's Calvin College.

Virginia Berglund Smith (B) is the new Jean W. and Frank T. Mohr Professor

Weddings & Births

Weddings

Mary Jo Dahlberg ('89B) to Tom Holtey, February 3, 1996
Dayle Gillespie ('89B) to Stephen Rounds, September 1, 1996
Adrienne Spirt to Richard G. Jones ('92B), May 26, 1996
Patricia Morrison Brubaker ('93B) to James G. Kitchen III, May 17, 1996
Lucia L. Kendall ('93b) to Marshall Lloyd, June 29, 1996
Marnie Mullen ('93B) to Mark Crumpler, August 31, 1996
Paige Baker ('95E) to Mark McIlraith, August 3, 1996

Births

Megan Elizabeth to Debra and Robert S. ('79B, '86M, '95p) Norris, April 21, 1996
Andrew Damian Avram to Lynne Allen and Wesley D. Avram ('84B), February 15, 1996
Samuel John to Linda Ann Roberts-Baca ('84B) and Michael John Baca, May 1, 1996
Samuel Van to Sarah and John ('87B) Wilson, April 3, 1996
Alex to Liz Holdeman and Dan Wessner ('90B), born August 17, 1994, and adopted August 28, 1996
Laura Anna to Margery Waugh Schammel ('92E) and William Schammel, August 6, 1996
Brendan Atlee to Lynn ('93B) and Mark ('93B) Barger Elliott, August 31, 1996

Class notes

of Ministry at McCormick Theological Seminary. She was previously associate pastor at the First Presbyterian Church, New York, NY.

1983 "Very busy, indeed," writes **Shin Chiba (D).** "But praying to the Lord for his grace and guidance over our human endeavors, including PTS." Chiba serves International Christian University in Tokyo, Japan.

Robert J. Cromwell (B) is in his fifth year as pastor of St. Mark's Presbyterian Church, Haysville, KS. He is also the volunteer president of the Autism Society of Wichita, KS.

Kermit Kyle Kneen (B) has received a Master of Social Work degree from the University of Maryland and his D.Min. degree from Drew University. He is still a minister in Baltimore, MD, and serves as pastor of Bethany United Church of Christ, adjunct chaplain at Johns Hopkins Hospital, child therapist at the Awele Treatment and Rehabilitation Clinic, and instructor in pastoral care at the McKendree School of Religion. He can be seen scrambling from setting to setting on his Harley-Davidson motorcycle, christened "Pilgrim One."

Carl E. Zylstra (D) is the new president of Dordt College, Sioux Center, IA.

1984 Wes Avram (B) is the new pastor of the First Presbyterian Church, Willmette, IL, just north of Chicago. His last job was as chaplain at Bates College, Lewiston, ME. In April 1994 he successfully defended his Ph.D. dissertation, "Rhetorical Theology through the Thought of Emmanuel Levinas and Mikhail Bakhtin," at Northwestern University.

Sally J. Dixon (B) has retired and moved to Dover, NH. She and her husband, Norman Dixon, attend St. Andrews Fellowship in Kennebunk, ME.

Jill Hartwell Geoffrion (B) earned a 1996 Ph.D. in women's studies and Christian spiritualities from Union Institute, Cincinnati, OH. She lives in Eden Prairie, MN.

Marcia J. Thomas (B) is pastor of the First Presbyterian Church, Kiel, WI.

John Vissers (M) became pastor of Knox Presbyterian Church, Toronto, Canada, in April 1995.

1985 J. Wesley Brown II (B) is completing a clinical psychology internship at Trenton Psychiatric Hospital, Princeton Medical Center, and Mercer Medical Center. He specializes in neuropsychology, addictive disorders, and dissociative trauma disorders.

William P. Brown (B), who is associate professor of Old Testament at Union Theological Seminary in Virginia, has written a book called *Character in Crisis: A Fresh Approach to the Wisdom Literature in the Old Testament.* In July 1996 he also became co-editor of *Interpretation: A Journal of Bible and Theology,* published by Union.

Richard Buller (B), pastor of the First Presbyterian Church, Waterloo, IA, writes "I have received many comments on our Iowa family picture in the spring issue of *inSpire*—the one with me holding a pig. Allow me to clarify. Yes, we have moved to Iowa. Yes, there are pig farms around Waterloo (population 10,000). Yes, that is me holding a pig. But my call has been a blessing to me. The needs of the city and a racially diverse community are still around me. New challenges await."



Bill Carter (B) has published two books of sermons: *Water Won't Quench the Fire* and *No Box Seats in the Kingdom.* His article "Words We Can Hear" was published in the summer 1996 issue of *In Trust* magazine, and his jazz quartet will play on the opening night of the 1997 Institute of Theology at PTS.

Bruce D. Ervin (B) is in private practice as a licensed marriage, family, and child counselor, with offices in Pasadena and Van Nuys, CA. He attends La Cañada Presbyterian Church in La Cañada, CA.

David Kwang Kim (B) is pastor of the Korean West Valley Presbyterian Church, San Jose, CA. He is also head of the Korean Presbyterian Church Association in northern California.

Iain S. Maclean (M) received his Ph.D. in religion and society on June 6, 1996, from Harvard University. His dissertation was on the church and democracy in Latin America, particularly Brazil. He now lives in Roanoke, VA.

1986 Brendan P. Dempsey (B) is pastor of the First Presbyterian Church, Cape Girardeau, MO, a position he started in July 1996.

Margaret Grun Kibben (B) biked across Pennsylvania last summer with her father, William A. Grun, a retired public school teacher who audited courses at Princeton from 1981 to 1990. Kibben, a navy chaplain with the rank of lieutenant commander, is now back in Norfolk, VA, after completing the Naval War College in Newport, RI. In January she will go to Camp LeJeune, NC, with the Marine Corps.

Class notes

On the Shelves

Have you ever wished that you could ask for a PTS professor's recommendation before buying a book? **On the Shelves** features book recommendations from a variety of Princeton Seminary faculty, with the hope that these suggestions will help alumni/ae choose books that will facilitate their professional and personal growth.

from Richard Stoll Armstrong, the Ralph B. and Helen S. Ashenfelter Professor of Ministry and Evangelism Emeritus:
Empowering Ministry: Ways to Grow in Effectiveness, by Donald P. Smith. Louisville, KY: Westminster/John Knox Press, 1996. Drawing on data collected from a massive survey of Presbyterian pastors and selected lay leaders, Smith argues that pastoral effectiveness is best measured by a pastor's ability to empower others. This hypothesis is thoroughly developed and applied to all aspects of parish ministry. Writing with sensitivity, empathy, and a keen awareness of the pressures and demands of parish life, the author provides a useful criterion for assessing pastoral effectiveness, as well as many helpful ideas on ways to increase it.

95 Theses for the Church: Finding Direction Today, by Ben Johnson. Decatur, GA: CTS Press, 1995. Johnson states and then elaborates upon ninety-five (à la Martin Luther) theses that challenge the church to consider seriously its future in the rapidly changing world in which we live. The book is intended primarily for pastors, church leaders, and seminarians. Its propositions define the crisis of our times and its implications for the church's ministry and mission. Calling for new modes of church life, faith, and witness, Johnson hopes his theses—some are provocative, while others echo what other world-scene observers have said—will stimulate conversation and reflection.

from Donald Macleod, the Francis Landey Patton Professor of Preaching and Worship Emeritus:
Christianity: Essence, History, and Future, by Hans Küng. New York: Continuum Publishing, 1995. This monograph requires months of slow reading, but it provides a comprehensive presentation of the development of Christian thought over the centuries. In a sense this is a continuation of the discussion Küng began in *On Being a Christian,* but it embraces a critical survey of church tradition in its varied confessional expressions, and fuses history and systematic theology as only Küng can. We have here a rare ecumenical treatise in the best sense of the word. Küng defines and forecasts the only kind of ecumenicity that will guarantee Christianity's viability in the third millennium.

Reaching Out without Dumbing Down, by Marva J. Dawn. Grand Rapids, MI: William B. Eerdmans, 1995. This monograph will be helpful to every parish minister who is confronted with a multiplicity of opinions about how the church should worship. Dawn has a creditable grasp of the problems of contemporary liturgical experiments, including those that can easily and unwittingly become a surrender to and compromise with modern culture. Preachers and those who teach preachers will find in Dawn an informed mentor who objectively analyzes trends and prescribes possible remedial antidotes. Good reading!

from Mark McClain-Taylor, associate professor of theology and culture:
American Holocaust: The Conquest of the New World, by David E. Stannard. New York and London: Oxford University Press, 1992. This is a much-needed historical study of the tapestry of horror woven by the Spanish and British devastation of the Americas. Read here why the Iroquois referred to George Washington as the "Town Destroyer," and of Thomas Jefferson's admonition to pursue Indians "to extermination." What of clergy and businessmen's roles? Is this "holocaust" to be put beside the 1930s *Tremendum* suffered by the Jews?

Engaging the Powers: Discernment and Resistance in a World of Domination, by Walter Wink. Minneapolis: Fortress Press, 1992. The "great communicator" among biblical scholars lays bare the meanings of the Bible for challenging the seemingly intransigent imperial powers of today. Read about "spiritual warfare," the powers of God, just war and pacifism, nonviolent engagement, "inner violence," and prayer—all presented with a discerning eye to the systemic suffering of the world today.

Heup Young Kim (B, '87M) is the author of *Wang Yang-Ming and Karl Barth: A Confucian-Christian Dialogue.* He is assistant professor of systematic theology at Kangnam University, South Korea.

Linda Mercadante (D) is the author of *Victims and Sinners: The Spiritual Roots of Addiction and Recovery.* She is the B. Robert Straker Professor of Historical Theology at Ohio's Methodist Theological School, and spent summer 1996 participating in the Wabash Center Theology Program.

Robert L. Morris (B) received his D.Min. degree from Gordon-Conwell Seminary on May 10, 1996. He is pastor of the First Presbyterian Church, Washington, NC.

P. Wayne Osborne (B) is an elder at the First Presbyterian Church, Stamford, CT, and executive administrator at Joseph E. Brooks and Associates in Greenwich, CT.

"Bruce and I are living in Melbourne, Australia, now, and would welcome visitors!" writes **Audrey Schindler (B).**

1987 Elizabeth B. Affsprung (B) is stated supply pastor at the First Presbyterian Church, Watsontown, PA.

Paul A. Becker Jr. (B), pastor of Hanover Presbyterian Church in Clinton, PA, reports that his wife, Ada, died on July 24, 1995, after a three-year battle with cancer. "It has been a year of sorrow, remembrances, and opportunities to experience the overwhelming power of God's healing mercy, grace, peace, hope, and love," he says. "The Hanover folks were and continue to be means by which God ministers to me as their pastor and brother in Christ."

Jim Burkley (B), Princeton, NJ, is chairperson of New Brunswick Presbytery's Work Group on Higher Education. He recently received an Ed.S. degree from Rutgers University in the social and philosophical foundations of education.

Class notes

Raymond Scott Herr (B) reports that he and his family will spend another three years in Zürich, Switzerland, where he serves the International Protestant Church of Zürich. "Visitors welcome!" he writes.

Robert Bruce Johnson (b) began pastoring two United Methodist churches near Roanoke, VA, on June 30, 1996. He is a Ph.D. candidate in theology at Emory University.

1988 "I continue to serve as associate pastor of the First Presbyterian Church, Grand Junction, CO," writes **Mary Hammond Atkinson (B).**

Tim Sahr (B, '89M) is the director of research and policy at Ohio's Franklin County Board of Health. "I have one more year of graduate school at the Ohio State University School of Public Health until I'm finished," he says.

1989 **Steven Chase (B),** who is an assistant professor of spirituality and historical theology at the Graduate Theological Union, Berkeley, CA, and a Fellow at the Center of Theological Inquiry in Princeton, NJ, has written a book titled *Angelic Wisdom: The Cherubim and the Grace of Contemplation in Richard of St. Victor.*

1990 **Dan Wessner (B),** a doctoral student at the University of Denver's Graduate School of International Studies, has received a MacArthur Foundation Fellowship on Peace and Security in a Changing World. He is in Vietnam for two years, where he will write a dissertation on how the country's citizens travel along various paths to political participation either formally, through the socialist party system, or informally, through spiritual and entrepreneurial actions based in Asian culture. He will also work on his Vietnamese language skills through a Petry Foundation grant, and will teach at various political institutions on the genealogy of how Western societies interpret politics. Wessner and his wife, Elizabeth Holdeman, visited Vietnam from 1990 to 1993; they were the first North Americans since the end of the Vietnam War to be granted residency visas for living and working in the southern part of the country.



photo: Jim King

1991 "I am serving my fifth year as associate for youth and families at Westminster Presbyterian Church, Westlake Village, CA," writes **David G. Carpenter (B).**

"I will be serving as a missionary-in-residence in my presbytery," says **Cheryl Ann Elfond (B),** "sharing from experiences in El Salvador and Costa Rica in this year of emphasis on Latin America." Elfond lives in Hastings, NE, where she is associate pastor at the First Presbyterian Church.

Elizabeth Rankin Geitz (b) is an Episcopal priest and the author of *Gender and the Nicene Creed,* which has been favorably reviewed by *Publisher's Weekly Religion Bookline, The Anglican Theological Review,* and *The National Catholic Reporter.* Her previous book, *Entertaining Angels: Hospitality Programs for the Caring Church,* is in its second printing.

In May 1996, **Gordon Zerbe (D)** began a two-year Mennonite Central Committee assignment as a professor of New Testament at Silliman University Divinity School in Dumaguete City, Philippines. The Mennonite Central Committee is the service, development, and relief agency of the Mennonite and Brethren in Christ Churches.

1992 **Hyungsuk Samuel Lee (B, '93M)** is pastor of Christian education at Korean Central Presbyterian Church in northern Virginia. He lives in Fairfax, VA.

"I have moved to California and am unemployed," writes **Amy McCormick (B).**

David M. Whitford (B) was ordained as an elder in the United Methodist Church's New England Conference in June 1996. He is pastor of Bryantville United Methodist Church in Bryantville, MA.

1993 **Cameron Bell (B)** is associate pastor of California's San Marino Community Presbyterian Church.

"I resigned my church, and I'll move my house soon," writes **Hui Dae Tark (B, '95M)** of North Arlington, NJ. "I am looking for a church. Pray for me."

1994 **Robert K. Bronkema (B)** and **Stacy Bronkema (B)** are pastors at three small Waldensian churches in southern Italy, and serve as chaplains at a children's home.

1995 "I have just been appointed to serve a three-church parish in a rural area of Texas," says **Maryann McFadden Meador (B),** who is a minister in the United Methodist Church.

"People here find the Gospel a scandal," writes **James R. Wilken (B)** from Silver Creek, NY. "As far as I can tell, it hasn't been preached in these parts for quite a spell!"

We're not ignoring you!

The editorial staff of *inSpire* receives many class notes every year, and tries to print them all. But because the magazine is published quarterly, it sometimes doesn't include recently submitted class notes. If you don't see your class note here, please be patient. It will appear in a future issue.

outStanding in the field



photo: Carolyn Herring

A Good and Lasting Fit

Pastors often spend many years at one church during a ministerial career. Few, however, can make the same claim as Robert H. Crawford, a 1956 M.Div. graduate who spent exactly forty years—his entire career—pastoring the Second English Presbyterian Church of Amwell, located in Lambertville, NJ.

When Crawford graduated from Princeton Theological Seminary, the Amwell congregation had around 120 members. (It is still approximately the same size.) The church received mission aid, and had had a series of student pastors who stayed an average of one or two years. The congregation was looking for a pastor who would stay a while and give them some stability, and Crawford wanted to serve a mission church.

The match, he said, was made when he attended a church family picnic in Runkle's Meadow.

"It was a true meadow," Crawford remembered. "You had to watch where you stepped." But the congregation liked Crawford, and the feeling was mutual, so the young pastor and his wife, Barbara, accepted the call and moved into the white Cape Cod-style manse, located just on the other side of the church's small, historic cemetery.

Now the Crawfords are moving out of that house, boxing up forty years of memories. They retired from the pastorate on November 1, 1996, forty years to the day after their arrival. They are leaving, Crawford said, for a house in Harmony, NJ, where they intend to enjoy their retirement. The goodbye, he said, is bittersweet—sad, for leaving a community, but happy, for all the good times he shared with his ever-changing church.

"People ask me, didn't you want to change churches? Well, I did, but a new congregation came to me!" he said. "There were many changes in the congregation over the years, as well as in personnel and programs. The congregation was very willing to try new things."

Those "new things" included a music and choir program; Sunday and summer vacation church school; a camping program for children; a learn-to-swim program, taught by Crawford, which used a local lake; a Crop Walk; and a junior-high camp at Johnsonburg Presbyterian Camp and Conference Center in northern New Jersey.

For Crawford, pastoring a church in a small town has meant being deeply involved with the whole community. In addition to his church activities, Crawford drove a school bus for thirty-one years, and served as a volunteer fire fighter with the West Amwell Fire Company, and as a first aid and safety officer, as well as chaplain, with the Lambertville Rescue Squad. He has also been a photographer for an area newspaper, the Lambertville Beacon. Barbara Crawford was the church secretary, de facto pastoral assistant in a church that Crawford describes as "essentially a mom and pop operation," and ran the Delaware Valley Council of Churches Food Pantry for the past eight years.

Indeed, Crawford said, the highlight of his ministry was "not one event, but the constancy and difference in the life of the community." It's a place and group of people that he will miss when he moves, he said, noting that "you can't be in one town for forty years and not become attached to many, many people." He noted that he and Barbara "will stay in touch to a limited extent. We can't come back to influence the life of the congregation, but we will keep up personal friendships. We want to give whoever comes after us a chance to do what they want to do without living in our shadow."

The question of who will be called to be the next pastor of the Amwell church is still open. The congregation is in the early stages of deciding what they want in a new minister. They have arranged for supply preachers, but have not yet decided whether or not they would like an interim pastor.

"I'm really pleased to see how our elders and others in the congregation have really gotten a grip on things," Crawford said, adding that the congregation is very organized and careful in beginning to choose his successor. "I'm trying to pave the way, trying to help them begin to detach, though there are a lot of strong feelings.

"The new person will be different," he added. "They can't be making comparisons between the way things were and the way things are."

In retirement, Crawford plans to buy a house and put it in order, do supply preaching and some photojournalism, and also possibly be part of the nature program at Merrill Creek Reservoir, near his new home. He will also look back on what he called "a good and lasting fit" in his ministry.

"The congregation wanted someone who would come and stay a while," he remembered, thinking back forty years. "I think we fulfilled that expectation!" ❙

outStanding in the field

Friday Prayers, Saturday Jokes

The Double Life of Rabbi/Comedian Bob Alper

Being one of Princeton's few Jewish Doctor of Ministry graduates wasn't enough individuality for Bob Alper ('84P). Since 1986, he has been both a rabbi and a stand-up comic—the only person in the world to do both intentionally, he says with a smile.

The Vermont-based Alper has spent twenty-five years as a rabbi. Though he's currently just a part-time clergyman, he still leads High Holy Days services at Temple Micah in Philadelphia, PA. Most Saturdays and Sundays find him traveling to one of his many engagements at synogogues, Jewish organizations, and comedy clubs.

While Alper tells lots of jokes about Israel, food, rituals, holidays, and rabbis, he doesn't tell jokes about Jewish American princesses, intermarriage, or other sensitive or offensive topics. Most of his act discusses the life and times of his own Jewish family—and that's a topic to which most listeners can relate.

"Living in a rural area, we don't have cable. We have a satellite dish. Of course, our Orthodox neighbors down the street have two dishes."

"The act is the same, whether I'm in a comedy club, a corporate setting, or doing a Jewish function," Alper said. "Ninety-five percent of my humor is universal. And even if I were just Bob Alper [he's billed as Rabbi Bob Alper], I would still be a clean comedian. That helps me a lot, because I'm a safe comedian. Any group can hire me and know that my material will be appropriate for them."

Alper's life as a comic began with a Philadelphia-area contest to find "the Jewish comic of the year." He came in third in the final round of competition but, as he says, "the guy who won is still a chiropractor, and the guy who came in second is still a lawyer, but here I am." He cites as his influences comedian and filmmaker Mel Brooks—"I was raised on him, and I think he's hysterical," Alper said—and comic Bob Newhart.

"Newhart's work is enduringly funny, unhurtful, positive, gentle, and affable," Alper said. "I used to memorize his routines as a teenager. Also, he genuinely has a good time during his act, which was an important performance technique for me to learn."

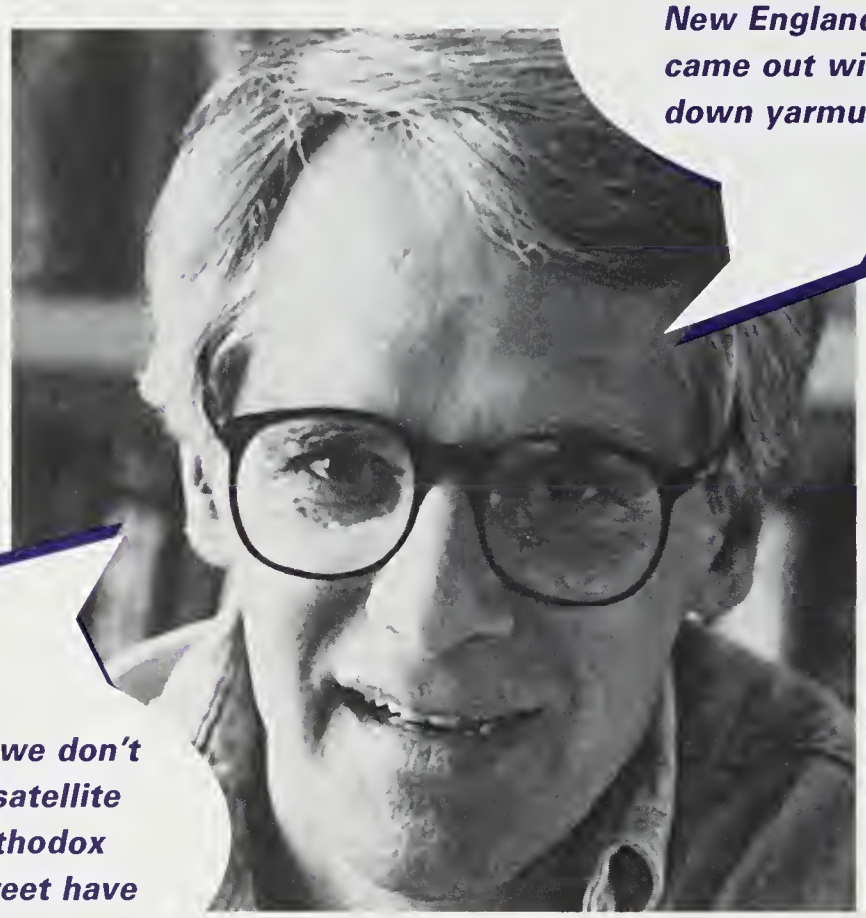


photo: D. Katzenstein

"I never realized how many Jews there were in northern New England until L. L. Bean came out with a line of goose-down yarmulkes."

Alper's comedic education happened by listening and doing, but his rabbinical education came from Hebrew Union College-Jewish Institute of Religion in Cincinnati, OH. He will receive a Doctor of Divinity degree from the same school this year. He came to Princeton for a Doctor of Ministry degree, he said, "because I was living in Philadelphia at the time, and Princeton offered the best program in the area. I loved coming to Princeton. I really liked the 'case study' method of the program, as well as the opportunity to attack the practical aspects of ministry."

He added that he was "impressed with the way people of different backgrounds could share their views on issues without surrendering their individuality. I remember a Catholic priest explaining the Catholic Church's position on abortion, and after a few people explained why they disagreed, the discussion turned to the subject of how to impart church doctrine to young people. Everyone could relate to that."

Though Alper was worried that being Jewish would present a problem at PTS, he found that his unique viewpoint was valued. In fact, he said, "Someone at Princeton once even told me that I should be more Jewish. They felt I wasn't using my unique viewpoint to its best advantage."

In addition to his work as a rabbi and comic, Alper has written two books: *A Rabbi Confesses,* which is a 1995 cartoon book written by Alper and drawn by Minneapolis, MN-based artist Jack Lindstrom, and *Life Doesn't Get Any Better Than This,* a 1996 collection of essays on life's most spiritual moments. The title essay from the second book will be printed in the January 7, 1997 issue of *Family Circle* magazine.

His books, he said, underline the connection and affinity he sees between religion and humor.

"I believe that faith and comedy are natural allies," he said. "When I deliver a sermon, I hope that people are having a positive religious experience. When I make people laugh, I know they're having a positive religious experience.

"Humor is not just a fun thing," he added. "It's absolutely essential to the rabbinic technique. If you get an audience laughing and wiping their eyes, it brings a community together in ways an art auction could never do." ❙

Obituaries

• J. Harold Gwynne, 1927B

J. Harold Gwynne, who pastored congregations in Pennsylvania and Ohio, died on May 20, 1996. He was ninety-six years old. Gwynne was ordained by the Presbytery of Blairsville on June 14, 1927. He served the First Presbyterian Church of Windber, PA, from 1927 to 1938, and the First Presbyterian Church of Martins Ferry, OH, from 1938 to 1952. His last church was Grace Presbyterian Church in Lakewood, OH, where he served from 1952 until his 1966 retirement. He wrote books, articles, and poems, and was president of the Lakewood, OH, Ministerial Association. He is survived by a daughter and two sons.

• Howard Carson Blake, 1928b

Howard Carson Blake, who spent thirty-two years working with the Moral Re-Armament Movement (MRA), died on May 20, 1996. He was ninety-two years old. Blake met Frank Buchman, founder of the Oxford Group (which later became the MRA), when he was a student at Princeton University. After studying for the ministry, Blake began thirty-two years of work with Buchman's international team, concentrating on Scandanavia. In Denmark he was instrumental in building a team that later played a key role in that country's resistance to Hitler. He set up the MRA conference center on Mackinac Island, MI, and helped run MRA conferences of reconciliation after World War II in Caux, Switzerland. In 1960 he became pastor of the First Presbyterian Church, Weslaco, TX, and then served as stated clerk of South Texas Presbytery. In 1965 he was named Man of the Year for pioneering a literacy program in the Rio Grande Valley. Blake was executive director of the Celebration of Evangelism in Cincinnati, OH, in 1971, organized lay leadership and ecumenical conferences, and led a group of forty evangelical Protestants to Rome for meetings with Catholic leaders during the Holy Year of 1975. He is survived by his children, Alice Blake Chaffee and Peter Carson Blake, and by his second wife, Margaret Rickert Blake. His first wife, Margaret Stewardson Blake, and one son, John Howard Blake, predeceased him.

• J. Hayden Laster, 1933B

J. Hayden Laster, a pastor who served churches in Maryland, Alabama, Mississippi, and Tennessee during nearly forty years of ministry, died on July 20, 1996. He was ninety-five years old. Laster was ordained by Alabama's Leeds Presbytery in June 1933, and was called to Grove Presbyterian Church in Aberdeen, MD, where he served from 1934 to 1938. He then pastored Edgewood Presbyterian Church in Birmingham, AL, from 1938 to 1945; Union Larger Parish Presbyterian Church in Union, MS, from 1945 to 1948; the First Presbyterian Church, Milan, TN, from 1950 to 1952; the First Presbyterian Church, Harriman, TN, from 1952 to 1959; Lakeview Presbyterian Church in New Johnsonville, TN, where he was the organizing pastor, from 1959 to 1961; the First Presbyterian Church, McMinnville, from 1961 to 1966; and Clover Hill Presbyterian Church in Maryville, TN, from 1966 until his 1972 retirement. Laster was also a longtime member of the Maryville College board of directors. He is survived by his wife, Willie Harold Laster, and by their two children, James Hayden Laster Jr. and William Harold Laster.

• Robert Roland ("Army") Armstrong, 1936b

Robert Roland ("Army") Armstrong, who was a minister and educator in Alaska for twenty-six years, died on December 16, 1995. He was eighty-five years old. Armstrong was ordained by Buckhorn Presbytery on September 18, 1937. He served as a stated supply pastor for the Presbyterian Board of National Missions until 1940, and was then called to pastor the First Presbyterian Church of Fairbanks, AK, where he served until 1942. He pastored the First Presbyterian Church of Anchorage, AK, from 1942 to 1950, and then became a field representative and then assistant secretary for the Presbyterian Board of National Missions, working in Alaska and the Yukon. In 1956 he became president of Sheldon Jackson College in Sitka, AK, a post he held for ten years. In 1966 he became a field administrator for the Synod of Arizona and Northern Arizona Presbytery; he was associate executive of the Synod of the Southwest and Sierra Blanca Presbytery from 1972 until his 1976 retirement. Armstrong is survived by his daughters, Allison Keef and Charlene Frederick.

• William McLeister II, 1943B

William McLeister II, who pastored Beverly Heights Presbyterian Church of Mt. Lebanon in Pittsburgh, PA, for seventeen years (from 1947 to 1964), died on July 12, 1996. He was eighty years old. McLeister was ordained by West Jersey Presbytery on September 22, 1942. He also served Woodstown Presbyterian Church in Woodstown, NJ, from 1942 to 1947, and was pastor of the First Presbyterian Church, Jackson, MI, from 1965 to 1970. He was executive secretary of the Presbyterian Lay Committee, New York, NY, from 1970 to 1971, and spent his retirement years on Hilton Head Island, SC, and in Duarte, CA. He is survived by his wife, Lee Wilson McLeister, and his three children: William McLeister III, Jane Opperman, and Ruth Anan.

• Paulos Mar Gregorios, 1954B

Paulos Mar Gregorios, who was metropolitan of the Delhi Diocese of the Malankara Orthodox Syrian Church, patriarch of the Syrian Orthodox Church in India, and principal of Orthodox Theological Seminary, Kottayam, India, died on November 24, 1996. He was seventy-four years old. Listed in the international edition of *Who's Who*, Gregorios had already served as a journalist, businessman, teacher, secretary of the Mar Gregorios Student Movement of India, and advisor to Ethiopian Emperor Haile Selassie when he was ordained as a priest in 1961 with the name Father Paul Varghese. He was associate general secretary of the World Council of Churches from 1962 to 1967, and was also a member of many of that organization's committees, as well as serving as moderator of the World Council of Churches' Church and Society division. He led the World

Obituaries

Council of Churches' delegation to the United Nations General Assembly's Special Session on Disarmament. Varghese became principal of Orthodox Theological Seminary in 1967. He was consecrated bishop as Paulos Mar Gregorios and appointed first metropolitan of the newly formed Delhi Diocese in 1976. He chaired the World Conference on Faith, Science, and the Future at the Massachusetts Institute of Technology in 1979, and was general president of the Indian Philosophical Congress in 1990. Widely revered for his learning, his piety, and his compassion toward people from all walks of life, he was the author of many books, including *Joy of Freedom, The Gospel of the Kingdom, The Freedom of Man, Freedom and Authority, Truth and Tradition, Science for Sane Societies, Cosmic Man, Human Presence, Enlightenment, A Light Too Bright, A Human God,* and *Be Still and Know.* He also wrote numerous periodical articles, symposia, lectures, and encyclopedic contributions. He was chief editor of the Indian quarterlies *Star of the East* and *Purohithan.* He received honorary Doctorate of Theology degrees from institutions in Leningrad, Budapest, and Prague, as well as the American Hall of Fame Award for extraordinary service to peace and unity, the German Otto Nuschke Prize for peace, the Oskar Pfister Award of the American Psychiatric Association, the Man of the Year Award in 1990 and 1995, and the Distinguished Alumnus Award from Princeton Theological Seminary.

• Arthur J. S. Curry, 1958b

Arthur J. S. Curry, who spent thirty-seven years as a pastor in the Presbyterian Church in Ireland, died on February 20, 1996. He was sixty-two years old. Curry was ordained in Omagh Presbytery of the Presbyterian Church in Ireland on October 28, 1959. He was a pastor in Ballygawley and Ballyreagh, Ireland, from 1959 to 1973, and in Millisle, Ireland, from 1973 to 1976. He began serving in Cavanaleck and Aughentaine, Ireland, in 1976.

• Lyle B. Gangsei, 1959M

Lyle B. Gangsei, a pastor, church founder, and educator, died on July 23, 1996. He was seventy-five years old. Gangsei was ordained in the American Lutheran Church in January 1945. He was a chaplain in the U.S. Navy from 1945 to 1946, and was associate pastor of Bethel Lutheran Church in Madison, WI, from 1946 to 1947. He was the founding pastor of the Lutheran Church of the Good Shepherd in Rockford, IL, where he served from 1947 to 1951, and was founding pastor of the Lutheran Church of the Resurrection in Redondo Beach, CA, where he served from 1951 to 1957. He pastored Our Saviour's Lutheran Church in Perth Amboy, NJ, from 1957 to 1963, when he became chaplain of California Lutheran College in Thousand Oaks, CA. He held that post from 1963 to 1969, and was dean of students at the same college from 1963 to 1972. He also served the college as head of interim studies. Gangsei then established Education Enrichment Inc., where he designed and carried out a world-study program for educators; he counseled and taught seminars in industry, hospitals, churches, and schools. After retirement, he served as an interim pastor and joined his wife in her antiques business. Gangsei is survived by his wife, Virginia Peterson Gangsei, and their children: David, Paul, Peter, Karthia, and Stephen.

• Edward M. Huenemann, 1961D

Edward M. Huenemann, a professor and theologian who also pastored churches in Wisconsin and New Jersey, died on June 14, 1996. He was seventy-six years old. Huenemann was ordained by Milwaukee Presbytery on October 23, 1946. He pastored Dousman-Ottawa Parish in Dousman, WI, from 1946 to 1948, and served Cedar Grove Presbyterian Church in Cedar Grove, WI, from 1948 to 1952. He was pastor of East Trenton Presbyterian Church in Trenton, NJ, from 1952 to 1956, and was minister of education at the First Presbyterian Church, Trenton, NJ, from 1956 to 1958. In 1958 he became a professor of theological studies at Hanover College in Hanover, IN, a post he held until 1967, when he became associate for theological studies for the Board of National Missions and Program Agency of the United Presbyterian Church (USA) in New York, NY. He was on the World Council of Churches' joint project with the Vatican, called the Humanum Studies Project, as well as the World Council of Churches' Task Group on Christians in Changing Institutions. He was also a part of the Presbyterian Church's General Assembly Task Force on Peacemaking and U.S. Foreign Policy, as well as the General Assembly Theology of Liberation Committee. Huenemann was a seminar leader; represented the Presbyterian Church at international church gatherings in the former Soviet Union, South Africa, and Kenya; and had reviews and articles published in *Presbyterian Life, The Presbyterian Outlook, Theology Today, Church and Society,* and *Crossroads,* among other publications. Most recently he was director of the Theology in Global Context Association and the Foundation for Peace and Justice. He is survived by his wife, G. Frances Oesau Huenemann, and their children: Kathryn Habib, Joan E. Michie, and Jonathan E. Huenemann.

In addition to those whose obituaries appear in this issue, the Seminary has received word that the following alumni/ae have died:

Robert L. Vining, 1929b
William J. Duvall, 1932B
Shirley E. Greene, 1935b
Bernard Munger, 1941b
Joseph J. ("Jack") Myerscough, 1943B
Darrell Parker, 1943b
Richard H. Ackley, 1947b
Chulin Toktaeng, 1952G
Gustav-Adolph Kriener, 1953M
Joseph S. Rigell, 1956G
John B. Shaw, 1956B
Theodore Sieh, 1957b
Derrell K. Smith, 1962M
Robert B. Wardrop, 1975M
John L. Rice, 1978B

The obituaries of many of these alumni/ae will appear in future issues.

investing in ministry

Gifts

This list includes gifts made between June 1, 1996 and October 21, 1996.

In Memory of

The Reverend Dr. Russell W. Annich ('32B) to the Scholarship Fund
Mr. John Assenheimer to the Annual Fund
Ms. Alice M. Baird to the Annual Fund
Mr. Harold B. Baird to the Annual Fund
The Reverend Dr. Willis A. Baxter ('38B) to the Scholarship Fund
The Reverend Dr. David J. Beale (1865B) to the Annual Fund
The Reverend Dr. Wilson T.M. Beale ('02B) to the Annual Fund
Captain Marshall Beebe, USN, to the Alumni/ae Roll Call
The Reverend Don Bert to the Annual Fund
Mr. Goss Blackstone to the Annual Fund
Mrs. Lena Blackstone to the Annual Fund
Mrs. Celia Boden to the International Students Scholarship Endowment Fund
Mr. Louis Vanden Bosch to the Charles J. Reller Abiding Memorial Fund Award
The Reverend Dr. Harry L. Bowlby ('04B) to the Annual Fund
The Reverend Dr. Henry Seymour Brown (1900B) to the Annual Fund
The Reverend Dr. Edward J. Caldwell ('38B) to the Annual Fund
Mr. John Chancellor to the Alumni/ae Roll Call
Class of 1957 Departed Members to the Alumni/ae Roll Call
The Reverend Alfred H. Davies ('44B) to the Annual Fund
The Reverend Dr. Harold C. DeWindt ('36B) to the Harold C. DeWindt Memorial Scholarship Endowment Fund
Dr. Paul L. Diefenbacher to the Annual Fund
Mr. James E. Dingman to the Annual Fund
Mr. John L. Felmeth, Jr. to the Reverend John Lowe Felmeth Scholarship Endowment Fund
The Reverend Dr. William H. Felmeth ('42B) to the Annual Fund
The Reverend James L. Getaz, Jr. ('49B) to the Alumni/ae Roll Call
Mr. Charles Littleton Groom to the Annual Fund
The Reverend Dr. Harry W. Haring (1893B) to the Annual Fund
Ms. Cristabel S. Hill to the Annual Fund
Ms. Myrtle L. Hogg to the Annual Fund
Dr. Norman Victor Hope to the Norman Victor Hope Memorial Scholarship Endowment Fund
The Reverend Dr. Merle S. Irwin ('43B) to the Annual Fund
The Reverend Richard Lee Jacobson ('57B) to the Alumni/ae Roll Call
The Reverend Dr. Edward J. Jurji ('42B) to the Annual Fund
The Reverend Llewellyn Kemmerle ('43B) to the Annual Fund
Mr. James A. Kerr to the Annual Fund
Mrs. Bernice T. Kirkland to the Annual Fund
Mr. John Knox to the Annual Fund
Mr. Richard H. Lackey, Jr. to the Richard H. Lackey, Jr. Memorial Scholarship Endowment Fund
Mr. Kenneth A. Lawder to the Lawder Scholarship Endowment Fund
The Reverend J. Arthur Lazell ('37B) to the Annual Fund
Mr. John S. Linen to the Annual Fund
Mrs. Mary B. Linen to the Annual Fund
Mr. J. Keith Louden to the Annual Fund
Loved Ones to the Annual Fund
The Reverend David S. MacInnes ('23B) to the Annual Fund
Mrs. Norma Macleod to the Mrs. Norma Macleod Memorial Scholarship Endowment Fund
Mr. Frank Marsh to the Annual Fund
Mr. J. Andrew Marsh to the Annual Fund
Mr. George V.N. Morin to the Annual Fund
The Reverend Dr. Thomas S. Mutch to the Morristown Presbyterian Church–Reverend Dr. Thomas S. Mutch Scholarship Endowment Fund
The Reverend W. Dayalan Niles ('66M) to the Annual Fund
The Reverend Dr. Edwin H. Rian ('27B) to the Reverend Dr. Edwin H. Rian Memorial Scholarship Endowment Fund
The Reverend Parke Richards ('05B) to the Annual Fund
The Reverend John F. Ruben ('57B) to the Alumni/ae Roll Call
The Reverend Dr. Robert W. Scott ('38B) to the Annual Fund
The Reverend Dr. Carlton J. Sieber ('41B) to the Annual Fund
The Reverend William M. Sparks ('63B) to the Alumni/ae Roll Call
Mr. James B. Stuart to the Annual Fund
The Reverend Dr. George E. Sweazey ('30B) to the Annual Fund
Mrs. Martha L. Sykes to the Annual Fund
Dr. David A. Weadon to the David A. Weadon Prize, the David A. Weadon Memorial Endowment Fund, and the Touring Choir Fund
Mrs. Marian Lawder Whitman to the Lawder Scholarship Endowment Fund

In Honor of

The Reverend Richard C. Brand ('68B) to the Scholarship Fund
The Reverend Dr. William R. Dupree ('46B) to the International Students Scholarship Endowment Fund
The Reverend Dr. Elizabeth G. Edwards ('62B) to the Annual Fund
Dr. Donald Juel to the Scholarship Fund
The Reverend Dr. Bryant M. Kirkland ('38B) to the Annual Fund
The Reverend Dr. Raymond I. Lindquist ('33B) to the Lawder Scholarship Endowment Fund
The Reverend Kristin Saldine to the David A. Weadon Memorial Endowment Fund
The Reverend Maria Alene Stroup ('96B) to the Scholarship Fund

In Appreciation of

The Reverend Ronald K.T. Bullis' ('79B) Years in Seminary and many others to the Annual Fund
The Ministry to the Annual Fund
The Reverend Chips C. Paulson ('86B) to the Scholarship Fund
The Reverend Amy Scott Vaughn ('93B) to the Annual Fund

End things

As the year celebrating the fortieth anniversary of the ordination of women to the ministry of the Word and Sacrament in the Presbyterian Church (USA) comes to an end, inSpire *is pleased to reprint this essay by James E. Roghair ('69B). It first appeared in* The Presbyterian Outlook *in January 1995, and it is reprinted with their permission.*

Tribute to a Torn Diploma

In Memory of Willa Baechlin Roghair ('70B)

June 4, 1943–May 12, 1994

In November 1994, six months after her death, I carefully took down Willa's Princeton Theological Seminary diploma from the wall of Utqiagvik Presbyterian Church in Barrow, AK. Ripped into four large pieces, taped back together, it had hung prominently on Willa's office wall for many years, a silent reminder of many struggles. The unobservant never noticed. The prudent didn't ask. But now and then Willa would tell the story.

Recruited to Princeton by then-President James I. McCord while serving as a Volunteer in Mission at Sheldon Jackson College, Willa entered seminary with high hopes. She worked hard and distinguished herself as a scholar. After a year out when we were married on the campus of Boggs Academy in Georgia, Willa graduated in the spring of 1970, one of the top graduates in her class.

Willa and I boldly began looking for small churches near one another. It didn't work. Willa wasn't interested in pouring tea for my congregation! We finally realized I had to find a place where I could work. We moved into the manse in Union City, IN. I began to learn to be a pastor. Willa's energy raged.

Through much negotiation—rejected by the presbytery in which we lived, accepted by the presbytery two blocks away in Ohio—Willa was ordained by the Presbytery of Newark for a marginal position as director of church relations for the Darke County (Ohio) Migrant Ministry.

But Willa really wanted to serve a congregation. Struggling very much alone in one of the bedrooms of the manse which she used as an office, Willa ripped up her finely worded Latin diploma from *Scholae Theologicae Princetoniensis,* intending to send it back to President McCord.

I intervened, hiding the destroyed diploma from her for a time and encouraging her instead to write up her experiences. She did. "My Search for a Pulpit" appeared in *Presbyterian Life* (February 15, 1971). A response from McCord said, "...I appreciate the problem which you have illumined for the whole church, and I look forward to working with you in producing a different climate, even though it will take some doing."

The article launched Willa into the public spotlight. With the help of Maggie Kuhn, veteran organizer, Willa called together the first meeting of Presbyterian Clergywomen (which became Church Employed Women). They met during the General Assembly meeting in Rochester, NY, in the spring of 1971. During that Assembly Willa suffered a miscarriage, which poignantly stood for many of the women as a sign of their dilemma. Church Employed Women was launched. Willa was gently removed from the leadership. And Willa went on to continue her leadership in other settings.

The torn diploma hung for many years as a sign of Willa's struggles for fulfillment of her call, both to pastoral service and to leadership on behalf of other women. The patched diploma hung as a reminder of Willa's commitment, made in the conclusion of the *Presbyterian Life* article: "I continue to regret that women incur so much resistance in their desires to serve as pastors of congregations, and I consider as part of my ministry making sure that other women do not have to go through this same kind of experience. Part of my time will be spent in counseling, speaking, writing, and serving on committees. This, too, is a mission."

Willa's mission is complete, but others who have benefited from and who continue this mission should never forget the symbol of Willa's torn and patched diploma. ❙

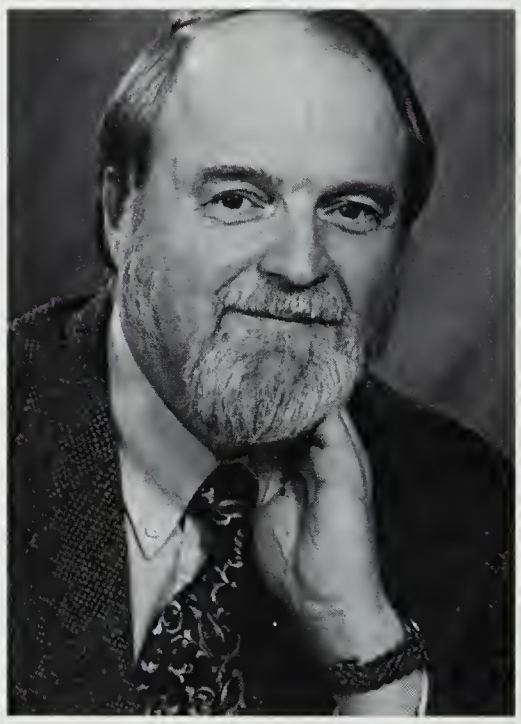


photo: David J. Sacks

James Roghair ('69B) is stated supply pastor of the Second Presbyterian Church in Chicago, IL. He married Elizabeth Byers Roghair in June 1995.

con ed calendar

Areas

- Spiritual Growth and Renewal
- Professional Leadership Development
- Congregational Analysis and Development
- Theological Studies
- Conferences
- Off-Campus Events

February

2–5 — **Off-Campus Event (San Diego, CA): Princeton Forum on Youth Ministry At-Risk Youth, At-Risk Church: What Jesus Christ and American Teenagers Are Saying to the Mainline Church**

3 — **The Church as a Partner in Health Care Reform** Abigail Rian Evans

3–6 — **Parenting Is for Everyone: Living Out Our Baptismal Covenant** Janet Fishburn

3–6 — **Building Leadership Momentum** John C. Talbot

10–11 — **Soul Stories: African American Christian Education** Anne Streaty Wimberly

14 — **Spirituality and America's Crisis Today** Mark McClain-Taylor

17–19 — **The "Historical Jesus" Controversy** E. Elizabeth Johnson

17–20 — **Treasure in Earthen Vessels: A Theology of Dust** Sasha Makovkin

24–26 — **Inheriting the Promise: And Then... Women in Church and Ministry Conference**

28 — **The Dead Sea Scrolls and Spirituality** James H. Charlesworth

March

3 — **Off-Campus Event (Trenton, NJ): Cultural Interpretation and the New Testament** Brian K. Blount

3–6 — **Not Just an Apprentice: Thriving as an Associate Pastor** David R. Van Dyke, Frances Unsell

4–7 — **Parish Pastoral Counseling** Brian H. Childs

10–12 — **Contemporary Issues in Bioethics** Nancy J. Duff, J. Brandt McCabe

13–14 — **Worship Space: Redoing the *Living* Room** James S. Lawton

14 — **Come Unto Me: Rethinking the Sacraments with Children in Households of Faith** Elizabeth Francis Caldwell

17 — **Essentials of African American Preaching** Cleophus J. LaRue Jr.

17–19 — **What the Sages Knew: Wisdom Literature and Pastoral Care** Donald Capps, Choon-Leong Seow

21 — **Finding the Holy in Everyday Life** Anne Bateman Noss

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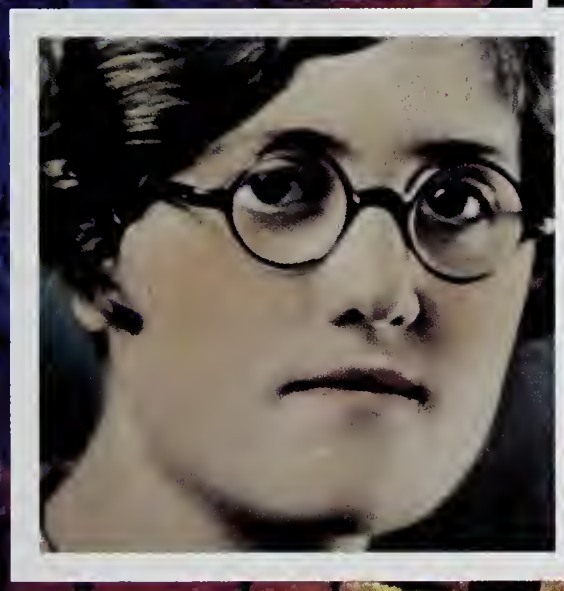
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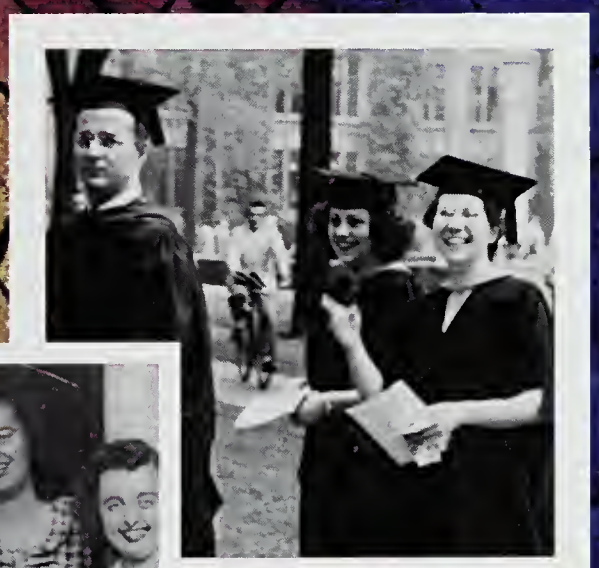
inSpire

Princeton Theological Seminary

spring 1997









50 years

Women at Princeton
No Longer Silent in the Churches



photo: Princeton Seminary Archives

Princeton in photos

Women students at Princeton Seminary in the 1949–1950 academic year pose for a group portrait on the steps of Tennent Hall, the only place women were housed on campus. This photograph was given to the Seminary archives by PTS alumna Elizabeth Bulger Burgess, Class of 1951. She labeled it "the Tennent Hall Girls."

inSpire
Princeton Theological Seminary

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On the Cover
Archival photographs of women graduates of Princeton Seminary are displayed against the background of a quilt made by Jane Ayres Barndt, a member of the First Presbyterian Church in Pottstown, PA. She displayed her quilt, called "The Rose Window Quilt," at this year's Women in Ministry Conference at the Seminary.

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Churches across the globe are thinking seriously about how to do evangelism as a new century begins. How can Christians share the Gospel responsibly and compellingly in a pluralistic world?
by John W. Stewart



12 • 50 Years of Courage
The first class of women to receive the M.R.E. degree from Princeton Seminary graduated in 1947—fifty years ago. Since then, many other women have followed them. How do these female graduates and faculty members assess the progress women have made in the church and at the Seminary?
by Ingrid Meyer and Barbara A. Chaapel

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from the president's desk

Dear Friends and Colleagues:

During this academic year the Seminary is celebrating the fiftieth anniversary of the graduation of the first class in the Master of Religious Education (MRE) degree program, the fortieth anniversary of the ordination of women to the ministry of the Word and Sacrament in the Presbyterian Church (USA), and the twenty-fifth anniversary of the Women's Center on the campus.



This issue of *inSpire* highlights this history of women in ministry. It is a remarkable tale, and its significance for the Seminary and the church is great. As one wag observed, "The music in Miller Chapel has definitely improved since we began singing in all four parts." Even so has the church's ministry been strengthened by including both genders.

Over these years, the composition of the Seminary has changed. Our faculty includes fourteen women, the student body fluctuates between 34 and 40 percent female in the basic M.Div. program, and there are twenty women in the administration. All of this is occasion to celebrate.

With every good wish and warmest regards, I remain

Faithfully yours,

Thomas W. Gillespie

Thomas W. Gillespie

Letters

Palestinians Neglected in Holy Land Tour

Having been disturbed by reading the "Living History" story [summer 1996 *inSpire*], I am glad to see the letter from Paul Corcoran on the virtual neglect of the Palestinians in that article. However, the editorial note in reply—mentioning one night in East Jerusalem and one conversation with one Palestinian Christian, and the donors' emphasis on the historical and biblical over present-day issues—demands a response.

There is no "Holy Land." That is, the land is not holy, though it has been the locus of holy people and events: the land is the land. Today it is a piece of territory ruled by a modern political state engaged for many years in the stark mistreatment and impoverishment of a gigantic segment of the population.

Everything that takes place there has political ramifications, including a decision not to consider present-day issues. Avoidance of current political matters is a decision in support of Israel's oppression of the Palestinians, because it implies that all is well when it most certainly is not.

The term "Holy Land" is pushed very hard by the Israeli government in inviting Christian clergy to visit and to lead tours. Every visitor who shines up the museum image of a land of spiritual nostalgia helps to direct the focus away from the responsibility of that government to provide and protect human rights.

I feel constrained to emphasize what Mr. Corcoran mentioned: Christians are vanishing from the land where their faith—our faith—was born. Their numbers now constitute a very small fraction of what they were just a few years ago. Some of their families may have embraced Christianity at the very time that holy history was taking place. They are not the strangers, the outsiders; they are the natives, and more truly a part of that land than those who rule them now.

Thomas F. Kepler ('58B)
Arlington, Massachusetts

Editor's note: The Class of 1992 recently returned from PTS's second alumni/ae trip to the Middle East. On this trip, participants met with a pastor of a Palestinian Christian church in Bethlehem, who spoke with the group about the situation of Palestianian Christians both historically and in present-day Israel. They also visited a Scottish hospice craft shop in Jerusalem, where they were able to buy crafts from Palestinian self-help groups located on the West Bank and Gaza, areas which are still not accessible despite the peace process.

In Memory of Willa Baechlin Roghair

I appreciate the reprint of the tribute in memory of Willa Baechlin Roghair in the fall 1996 *inSpire*. The copy landed on my desk while I was writing a paper to present at Columbia Seminary in Atlanta, Georgia, during a consultation on Partnership of Women and Men in God's Mission, jointly sponsored by WARC [World Alliance of Reformed Churches] and CANAAC [Caribbean and North American Area Council].

I joined WARC as the staff person on Women and Men in Partnership (a new WARC program) after graduating from PTS in 1992. Jane Dempsey Douglass is the moderator of this committee. During the last four and a half years I have been in this position, I have encountered many women who have "torn their diplomas," if I can use these words metaphorically, myself included! I plan to use this article in the consultation as an illustration.

In light of women's experiences of rejection and frustration in the ministry, WARC's Twenty-third General Council theme, "Break the Chains of

Injustice" (Isaiah 58:6), has given me many sleepless nights! The chains are just too many, especially in the South (two thirds of WARC member churches are in the South, the region formerly referred to as the Third World), where women do not have opportunities for rigorous theological and biblical reflections. I greatly appreciate that Princeton gave me the opportunity to undertake my theological studies.

Today I struggle day and night to see that more women in the ministry in the South have similar opportunities. It is my prayer and hope that succeeding generations in the ordained ministry will carry on the pioneering work of women so committed despite the frustrations.

Many thanks for your good work of keeping us updated on the life and mission of Princeton Seminary.
Nyambura J. Njoroge ('92D)
World Alliance of Reformed Churches
Geneva, Switzerland

On Science and Religion

Reading the article on J. Wentzel van Huyssteen's BBC interview on religious belief and scientific thinking called to mind an anecdote.

Robert Oppenheimer (Albert Einstein's successor at the Institute for Advanced Study in Princeton) gave a lecture. Following the lecture, he was asked a question to the effect of what the relation of science and Christianity is. He, being of the Jewish faith, answered to the effect that he could not conceive of science without Europe, and could not conceive of Europe without the influence of Jesus Christ.
Donald T. Jackson ('60B)
Fairfax, Virginia

Models of Faithfulness

Thank you for your story on the life and work of the Reverend Robert Crawford and of his wife, Barbara. My last year at PTS I had the privilege of serving at the Second English Presbyterian Church as my field education placement, where I learned from Bob and Barbara a great deal about faithfulness and ministry, not just to the church but to the entire community. They welcomed me into their home every Sunday as though I were part of the family, and I discovered during the course of the year that the warmth of that welcome extended far beyond hungry seminary students! To my mind they model the faithful Christian life, for they are bearers of the light of Christ to all whom they encounter.
Jacqueline Lapsley ('94B)
Decatur, Georgia

In celebration of the fiftieth anniversary of the graduation of the first class of women to receive the Master of Religious Education degree from Princeton Seminary, the twenty-fifth anniversary of the Seminary's Women's Center, and the fortieth anniversary of the ordination of women to the ministry of the Word and Sacrament in the Presbyterian Church (USA), this issue of *inSpire* features a cover story on the history of women at PTS. In addition, many of the regular sections also highlight women in ministry.

Seeking Spiritual Guidance

The fall 1996 issue of *inSpire* features Ingrid Meyer's fine "The Life of the Mind, the Life of the Heart," under the categorical title "Spirituality," and states that "many students report feeling unhappily distant from God."

It was very much that feeling which haunted me into leaving my PTS studies during my middler year's Yuletide exams (1958) and spending the next twenty-five years trying to find out how to close the gap.

I finally did that in 1983 by following the simple instructions found in a small book written by a minister. While serving in the Korean War, he'd discovered an ancient and easy way to at least attempt to contact, and ask feedback from, one's spirit guides. Sit alone in a darkened place; pray for God's protection. Then with eyes open, request spirit-guide contact. Be quietly expectant and patient. You may make contact that leads to any of a variety of manifestations: semblances of familiar objects, sounds, voices, a flashing light (such as I experienced), or even partial or full appearances by guides or others. *"Answer" or no, give thanks.*

That book was borrowed from me and lost. And I've forgotten both title and author's name. I suppose it should be in some library computer files.

A woman of faith who, pondering whether to abandon her problematical but terminally ill husband, slipped into an asking mode and, having the presence of the Lord himself on her mind, suddenly was visited by Jesus. He simply walked in (seemingly in the flesh) and sat down and asked her to stay on. She did. We can't all expect the Lord to visit personally, but God does allow us spirit guides.

I have in mind the importance of *inSpire* seeking and accepting material by "dropouts" of all sorts. Future plans are best laid when they are based on all the wisdom of the past.
George Rowland ('60b)
Park Ridge, New Jersey

Please write — we love to hear from you!
We welcome correspondence from our readers, and enjoy getting feedback—both positive and negative!—on the content and format of *inSpire*. Letters should be addressed to:

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on&off Campus



David M. Carlson, a PTS middler, designed the cover of the concert program for the Weadon Memorial Concert. He won a juried art exhibit of works created by members of the Seminary community to illustrate the concert's theme—"Out of the Depths."

Concert Honors David A. Weadon

On a spring evening in April, the Seminary community gathered in Miller Chapel for a memorial concert, "Out of the Depths: Songs of Grace, Songs of Woe," honoring David A. Weadon, the late C.F. Seabrook Director of Music and organist at PTS. More than 250 people heard the Seminary choirs, directed by Martin Tel, the current director of music and organist, sing John Rutter's *Requiem* and J.S. Bach's Cantata #38, *Aus tiefer Not*.

Weadon, who died in December 1995, had conducted the Rutter *Requiem* at Brick Presbyterian Church in New York City in 1989 for the benefit of the AIDS Child Center, a home for abandoned AIDS babies. "Knowing how important the work of the AIDS Child Center was to David," said Tel, "it seemed a very fitting tribute to feature this work in the first memorial concert."

Angela Dienhart Hancock, a 1996 M.Div. graduate of PTS and the recipient of the first David A. Weadon Prize in Sacred Music, sang the soprano solos in the *Requiem*. Both she and her husband, Trent (with whom she is co-pastor of the McConnellsburg Presbyterian Church in central Pennsylvania), had been members of the Touring Choir while students.

The concert was made possible by a fund established by Dr. David A. MacPeek in cooperation with Princeton Seminary to provide for an annual concert of sacred music in memory of David Weadon. Those interested in contributing to the fund should contact Vice President for Seminary Relations Fred W. Cassell.

Rare Book, Hodge Letters, and Eating Club Cup Are Archive Gifts

Princeton Seminary's archives were enriched recently by gifts from PTS alumna Jean MacDonald Rea ('79B) and Mrs. Wistar MacLaren, a descendent of Hugh Lenox Hodge, Charles Hodge's brother.

Rea gave the Seminary a 1910 Friar's Club drinking mug and a copy of *The Missionary Labors of William and Mary Ann Alexander in Hawaii, 1831,* both of which belonged to her grandfather, Raymond Chester Walker ('10B). The gifts were made on behalf of Tillie Walker MacDonald of Brewster, MA, who was Rea's mother (and Walker's daughter).

MacLaren gave the Seminary a shoebox full of letters written to Charles Hodge between 1830 and 1877, the year of his death. Hodge was the Seminary's third professor and an important nineteenth-century Reformed theologian in America.

The mug bears the Princeton Seminary shield, and is the first item of its kind to be owned by the Seminary archives, Director of Archives and Special Collections William O. Harris said. "I have never even seen anything like this before," he added. Walker was a member of the Friar Club, one of several eating clubs for Princeton students, during his seminary years.

The book about the Alexanders was given to Walker at its 1934 publishing because he was the pastor of Market Square Presbyterian Church in Harrisburg, PA. That church supported the Alexanders through their missionary service.

"That book is a very valuable record of early Presbyterian missionaries to Hawaii. It is quite rare, because the family's descendents only printed one hundred copies of this diary, for the use of the family," Harris said. "Because of Mrs. MacDonald's gift of her father's copy, the Seminary library is one of the few libraries anywhere which now has a copy."

Among the Hodge letters donated by Mrs. MacLaren is one from his son Alexander written from India where he was a missionary. Another came from his brother in Philadelphia, a physician who was one of the first gynecologists in the United States.



photo: Carolyn Herring

Jean MacDonald Rea ('79B) holds the book and mug she recently gave the Seminary archives.

on&off Campus



photo: L.A. Cicero courtesy of Stanford News Service, Stanford University

Floyd Thompkins

Visitors from the West

PTS welcomed two alumni-in-residence from the western half of the country this spring. In March, Gary F. Skinner, Class of 1962 (M.Div.), returned to campus to talk with students about his work in church administration. He serves as synod executive in the Synod of Alaska-Northwest, and was previously an executive in Chicago Presbytery and in the Synod of the Southwest.

Floyd Thompkins, Class of 1987 (M.Div.), spent a week in April with Princeton seminarians, sharing his work as a campus chaplain, first at Princeton University and then at Stanford. Thompkins has recently left Stanford to become pastor of Antioch Baptist Church in San Jose, CA.



photo: Chris Moody

Gary F. Skinner

The Alumni/ae-in-Residence Program brings alums to campus every year under the auspices of the Alumni/ae Association Executive Council to talk with students about various ministries in the church.

Faculty Accolades

David Willis ('57B), the Charles Hodge Professor of Systematic Theology, received an honorary doctorate from Károli Gáspár Reformed University of Budapest, Hungary, last November. Willis has been a member of the "College of Theologians" of the Debreçen (Hungary) Theological Faculty since 1978, and is, he says, "happy to be honored as a further recognition of the special ties between Princeton and Reformed Hungarian theological education."

Associate Professor of Medieval Church History **Paul Rorem** ('73b, 80D) has been named editor of *Lutheran Quarterly,* a research journal of Lutheran history and theology with one thousand subscribers. The journal's goal, according to Rorem, is "to provide a forum for the discussion of Christian faith and life on the basis of the Lutheran confession." As the new editor, Rorem plans an upcoming series of brief articles on hymns by Martin Luther. Alumni/ae and others may subscribe to the journal by calling 1-800-555-3813.

The Society of Biblical Literature (SBL), an organization of approximately 6500 scholars committed to the academic study of the Bible, named Princeton's **Pat Miller** as president-elect at its fall meeting in New Orleans, LA. Miller, the Charles T. Haley Professor of Old Testament Theology at PTS, will become president of SBL in 1998. While he affirms SBL's continuing commitment to broad scholarship and the development of interest groups on many topics, Miller considers especially significant "the movement of Hispanic, Asian American, and African American scholars to the front ranks of the society, and their creation of groups that will focus on the relation of the study of Scripture to their experience." He also hopes the SBL will be increasingly attentive to the ways biblical scholarship contributes to the life of the church and the larger society.

At last fall's meeting of the American Academy of Religion (AAR), which meets in conjunction with the SBL, another Princeton professor was honored. **Peter Paris,** the Seminary's Elmer G. Homrighausen Professor of Christian Social Ethics, who was unable to give his presidential address in 1995 (when he was AAR's president) because of the death of his wife, gave a special plenary lecture on "The Soul of Black Religion: A Lesson for the Academy." His words were received with a standing ovation from his colleagues.

Nancy J. Duff, associate professor of theological ethics, testified in Washington, D.C., in March on the subject of human cloning before President Clinton's National Bioethics Advisory Commission. Clinton created the commission, chaired by Princeton University president Harold Shapiro, after a Scottish researcher successfully cloned an adult sheep. Duff called for a moratorium on human cloning research, warning that "society has yet to come to a consensus on how to deal with the moral and ethical issues of adoption, let alone something as complicated as cloning." Duff also wrote an editorial on cloning titled "We Should Guard against Playing God" for *The Washington Post.*

PTS Associate Professor of Homiletics and Liturgics **James F. Kay** is just back from Scotland, where he delivered the Forrester-Warrack Lecture on Preaching at St. Andrews University and preached from John Knox's pulpit in St. Salvator's Chapel.

James H. Moorhead ('71B), Princeton's Mary McIntosh Bridge Professor of American Church History, has been named editor of the *Journal of American History,* the journal of the Department of History of the Presbyterian Church (USA). The periodical, which began publication in 1901, is the oldest denominational historical journal in the country. It has a circulation of 2,500.

Charles A. Ryerson spent the summer of 1996 in India, where he supervised two PTS students in their field work and gave the keynote address at a conference on the influence of theological education on new patterns of mission and evangelism in India. He was also awarded an honorary doctorate by the Academy of Ecumenical Christian Theology centered in Madras, India, and traveled to Thailand, where he visited a Buddhist/Christian joint program in AIDS counseling.

Sang Hyun Lee, Princeton's Kyung-Chik Han Professor of Systematic Theology, has been invited to be a member of the editorial board of the Yale edition of the works of Jonathan Edwards. The board is a group of fifteen scholars from around the country that oversees the publication of Yale University Press's critical edition of the entire works of Edwards. Thirteen volumes are already in print. Lee was also recently commissioned by the board to edit the volume of Edwards's shorter theological writings, including essays on the Trinity, grace, and faith.

And finally, **Choon-Leong Seow** ('80B), Princeton's Henry Snyder Gehman Professor of Old Testament Language and Literature, has received two coveted awards that will support his work on two books during a 1997–1998 sabbatical year. He was selected as one of eight national Henry Luce III Fellows in Theology by the Association of Theological Schools in the United States and Canada, and he was named a member of the Institute for Advanced Study, the School of Social Sciences, in Princeton. These grants will allow Seow to devote an entire year to research and study on the Book of Ecclesiastes, looking at both its social and its historical contexts. He says he hopes to "rehabilitate 'the Preacher' in Ecclesiastes, offering a fresh look at one of the most marginalized books in the Bible, placing it in the mainstream of biblical theology, and making it a resource for the church."

on&off Campus

Local Hotel Names Ballroom for PTS Founder



photo: The Leigh Photographic Group

Nineteenth-century Scottish Presbyterians weren't exactly known for their funloving natures. But hotel guests at the Forrestal at Princeton will be dancing the nights away in a ballroom named for Archibald Alexander, who founded and was Princeton Theological Seminary's first professor.

The newly renovated ballroom comes at a time when the hotel has just finished a major renovation, changing their decoration style from spare Scandinavian to the more cozy Arts and Crafts. The ballroom is one of several rooms named to honor historic Princeton residents,

Alexander, who lived from 1772 to 1851, organized the Seminary and taught its full course of instruction. He spent thirty-nine years there and, Forrestal noted, "put the stamp of his scholarly attainments and his fervent piety upon the whole life of the Seminary, an influence that guides the Seminary to this day."

PTS Receives Lilly Grant To Explore Use of Technology in Teaching and Learning

The Lilly Endowment has selected Princeton Theological Seminary as one of thirty theological schools to participate in a $6.8 million program to increase and maximize their technological capabilities for teaching and learning. Princeton received a $10,000 planning grant to prepare a proposal for consideration for a $200,000 implementation grant later this year.

The Lilly-funded program aims to encourage cooperation among librarians, faculty members, computer technicians, media specialists, and administrators to develop new ways to enhance theological education. Craig Dykstra, Lilly's vice president for religion and 1973 PTS M. Div. graduate, acknowledged that many schools have the technology in place, but must learn "how to integrate this new technology to serve the central mission of the seminary—namely, teaching and learning."

PTS To Host Major Symposiums in 1997–1998

The 1997–1998 academic year will bring theologians, biblical scholars, and historians from around the world to the campus for three major symposiums.

- Charles Hodge Revisited: A Critical Appraisal—a symposium on the two-hundredth anniversary of Hodge's birth, co-sponsored by the Seminary and the Center for the Study of American Religions at Princeton University
 October 22–24, 1997
- Dead Sea Scrolls Jubilee Symposium—a symposium celebrating the fiftieth anniversary of the discovery of Qumran Cave I, sponsored by the Seminary's Department of Biblical Studies
 November 9–12. 1997
- A Consultation on Abraham Kuyper—a consultation to evaluate the life and thought of Dutch theologian and statesman Abraham Kuyper, co-sponsored by the Seminary, the Free University of Amsterdam, and the Center for Public Justice in Washington, D.C.
 February 25–28, 1998

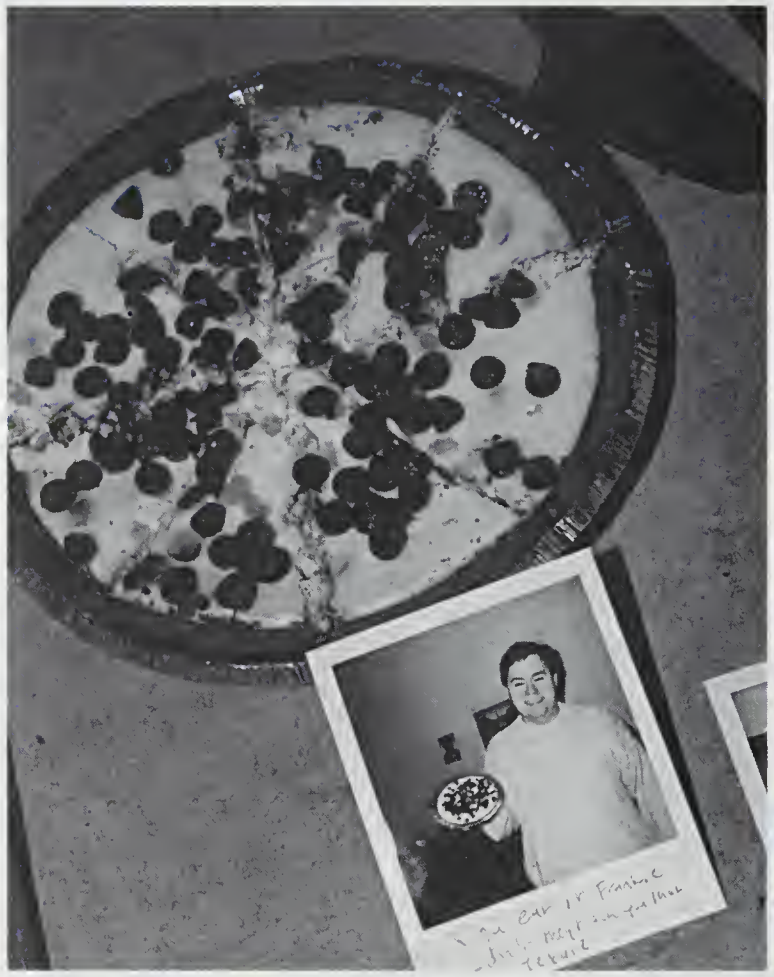


photo: Neal Magee

A Sweet Role Reversal!

In 1970, several male students at PTS (including now-PTS-professor Paul Rorem) began what they called the Women's Center Men's Auxiliary Annual Bake Sale to help support the Women's Center. This year, continuing in that fine tradition, male students, including Charles Franklin Tate, shown here with his homemade pie, sold baked goods on Valentine's Day to raise money for the no-longer-silent-in-the-churches gender!

on&off Campus

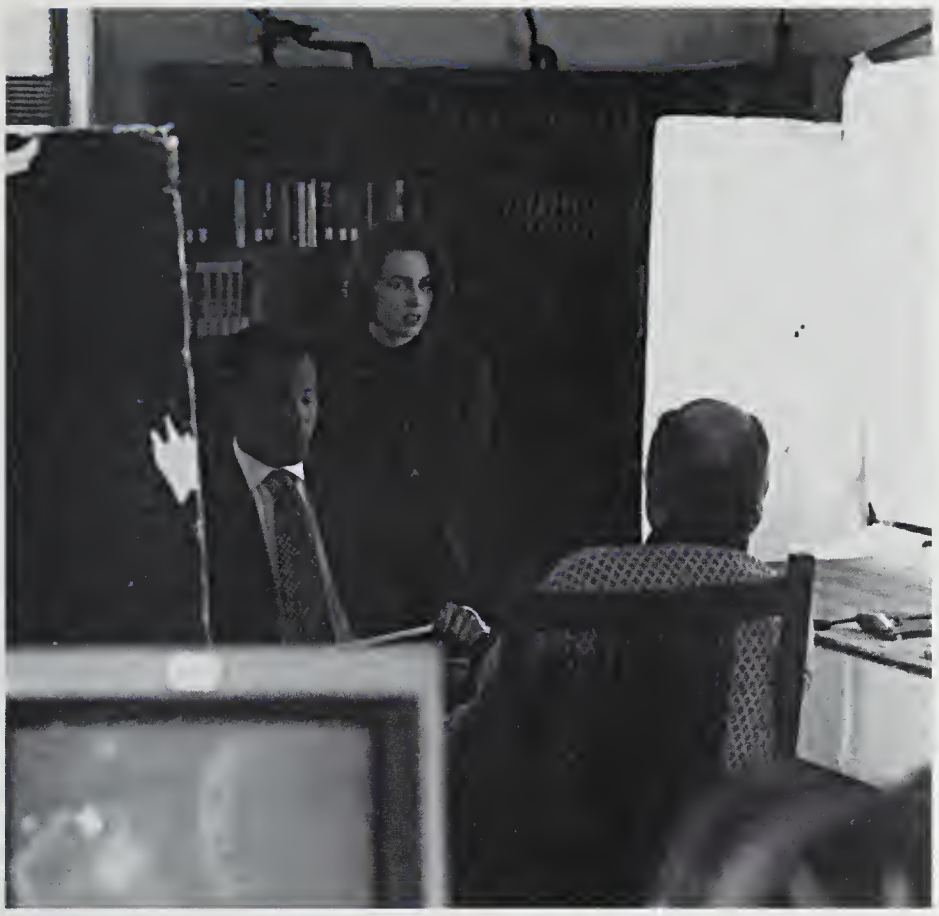


photo: Chris Floor

Princeton Alum Interviewed on NBC *Dateline*

NBC *Dateline,* a primetime tv news journal program, filmed a segment on the Princeton Seminary campus this spring. Above, *Dateline* correspondent Len Cannon (left) interviews PTS alumnus Jim McCloskey about his work freeing innocent prisoners through Centurion Ministries. The program will air in May or June.

PCUSA Moderator Visits Campus



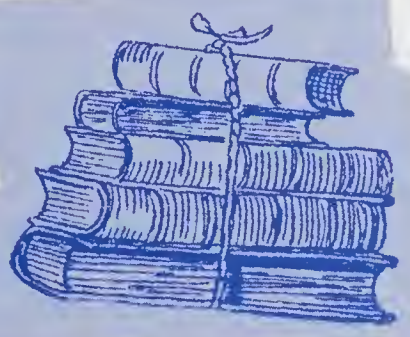
The Rev. Dr. John M. Buchanan, moderator of the 208th General Assembly of the Presbyterian Church (USA), visited the Seminary campus on March 25 to preach in chapel and speak with Presbyterian students and members of the faculty and administrative staff.

He called the faculty, and their colleagues who teach at the other Presbyterian seminaries, "treasures of the Presbyterian Church" who provide an important theological resource in the way they model discourse and address controversy.

"I have enormous confidence in the seminaries' ability to help people in the church learn to love one another and stay together while disagreeing and holding strenuous theological debate," he said.

Along this line, Buchanan proposed that a panel of scholars meet in conjunction with the meeting of the General Assembly for a period of theological reflection on the Assembly itself. He also suggested that local churches might invite seminary professors to be scholars-in-residence. "Professors on sabbatical could actually live in a church community," he explained, "be auxiliary members of the staff, and teach classes in adult education."

Hot Off the Press from the Faculty



The presses are rolling, and books by Princeton Seminary faculty are at your local bookstore. They include:

Ecclesiastes: A Commentary, by Choon-Leong Seow, the Henry Snyder Gehman Professor Old Testament Language and Literature. Doubleday.

Covenant and Commitments: Faith, Family, and Economic Life, by Max Stackhouse, the Stephen Colwell Professor of Christian Ethics. Westminster/John Knox Press.

Preaching As Local Theology, by Leonora Tubbs Tisdale, associate professor of preaching and worship. Augsburg Fortress Press.

Women, Gender, and Christian Community, edited by Jane Dempsey Douglass, the Hazel Thompson McCord Professor of Historical Theology, and James F. Kay, associate professor of homiletics and liturgics. Westminster/John Knox Press.

These books are also available from Princeton Theological Seminary's Theological Book Agency (TBA).

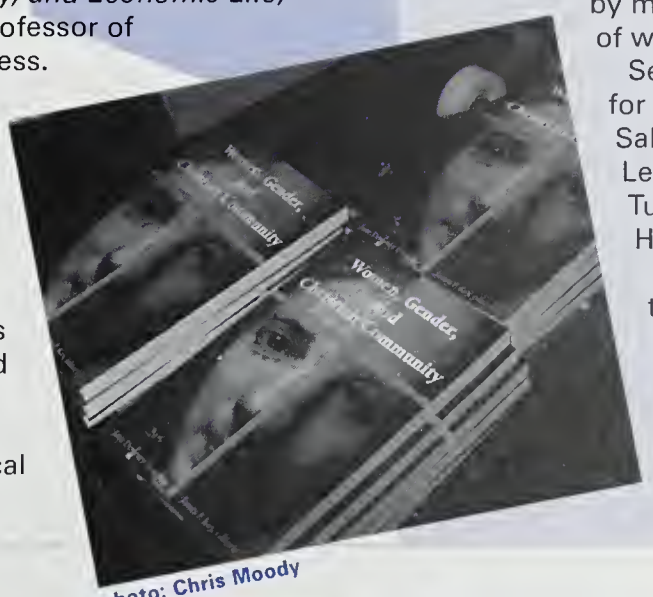


photo: Chris Moody

Princeton Faculty Join in Second Book on Issues Facing the Church

PTS faculty members have joined in the second volume of essays in as many years to address issues in the wider church community. *Women, Gender, and Christian Community,* edited by Jane Dempsey Douglass and James F. Kay and published in March by Westminster/John Knox Press, includes essays by thirteen Princeton scholars about gender issues as they relate to faith. It's format is similar to Choon-Leong Seow's *Homosexuality and Christian Community,* published last year.

The book intends to encourage conversation between women and men about key gender issues in the church. It addresses questions like these: Does the Bible truly speak good news to women? If God is spirit, and neither male nor female, why has the church insisted on referring to God with male pronouns and male images? Does the Bible use female images for God? Can a spirituality developed by men out of their experience nourish the lives of women?

Seminary faculty who have written essays for the book are Patrick Miller, Katharine Doob Sakenfeld, Kathleen McVey, Paul Rorem, Choon-Leong Seow, Nancy Duff, David Willis, Leonora Tubbs Tisdale, Janet Weathers, Carol Lakey Hess, Donald Capps, Douglass, and Kay.

"The authors reflect differing approaches to theology and to gender questions," says Kay. "But we all share a commitment to a vision of the church where women as well as men can be full participants. We also offer these essays as an expression of solidarity with women around the globe."

Student Life

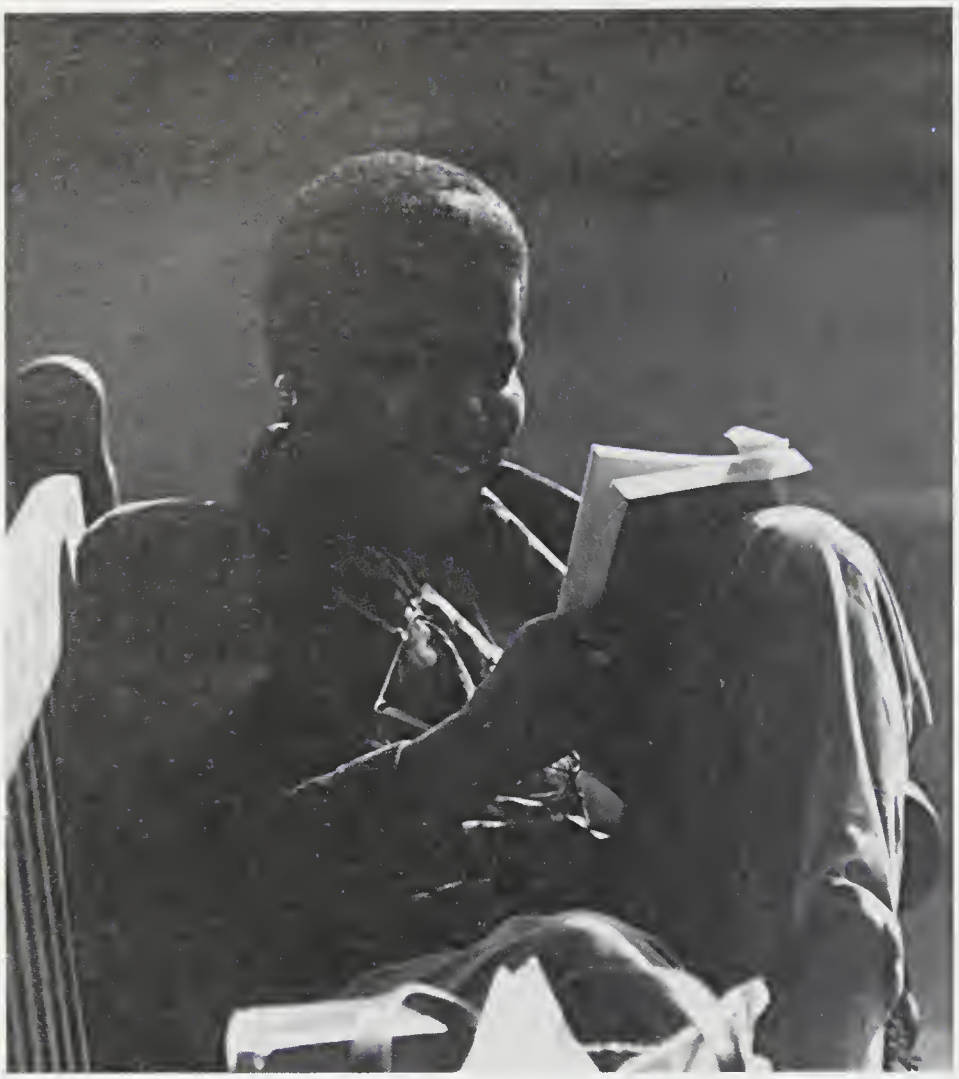


photo: Elizabeth Clark

Women of the Hill—By a Woman of the Church

As if starting seminary weren't enough work, two months after LaVerne Gill began the PTS M.Div. program in 1994, Rutgers University Press contracted with her to write a book on the African American women of the U.S. Congress.

"I had finally found the courage to follow my call to ministry back into school, twenty-five years after I graduated from Howard University," she laughs. "I was an M. Div. junior at Princeton writing five papers a week and I felt about a million years old, and they wanted me to write a book!"

But because her career as a print and radio journalist in Washington, D.C., and as a Senate staff person on Capitol Hill had introduced her to most of the fifteen black congresswomen, Gill seemed to be a natural choice to chronicle their careers. "I decided the book was a calling, too, so I started writing during my second semester at PTS," she says.

She didn't have to start from scratch. While in Washington, she had produced a public radio special titled "The Talented Ten: African American Women in the 103rd Congress."

"I remember being up on the Hill one day and I saw all of these black women coming into the chamber," she recalls. "There was no play in the media, no attention paid to them. So I went home and wrote a proposal to do the public radio piece. In 1994 it was picked up and aired on more than 120 stations nationwide."

That program provided the seeds for the book. During the spring of 1994 and through 1995, Gill listened to her taped interviews, visited some of the women again, and interviewed Sheila Jackson-Lee, who had been elected in 1995 to the 104th Congress from Texas, too late to be featured on the radio program.She began writing in the summer of 1995.

"I was fortunate to be able to accompany my husband, who is a mathematician and a physicist, to Kiev in the Ukraine, and to southern Italy that summer," she says. While he did research and fulfilled speaking engagements, she holed up in hotel rooms with her computer, including a several-week writing interlude in a castle room with a view near Naples.

After months of editing and revising back in Princeton, Gill received the author's copy of *African American Women in Congress: Forming and Transforming History* in January 1997.

"When I got the first copy, my main feeling was relief," she says. "Then I began to enjoy the feeling of being an author and making a contribution to African American history and to the political history of this country."

The fifteen women Gill profiled, beginning with Shirley Chisholm of New York (who was sworn in as the nation's first black congresswoman in 1969) and ending with Jackson-Lee, represent for Gill the "heirs apparent to the struggle waged by black women for almost four hundred years." African American women played an integral part in the abolitionist, suffrage, and civil rights movements, and yet remained largely invisible. That invisibility, Gill believes, resulted from an American assumption that understood African American progress as male and feminist progress as white. Up until 1996 (the 104th Congress), of the 172 women who have served in Congress, only fifteen have been African American. Three additional black women were elected to the 105th Congress.

Though few in number, the women in Gill's book represent a rich palette of diverse talents and backgrounds. A third of them are lawyers; one had been a nurse, two were college administrators, and the rest were school teachers or social workers. Their ages when they began their first terms ranged from thirty-six to sixty-six. All were Democrats whom Gill describes as "womanist politicians with interests in the eradication of sexism, racism, and classism."

But it was the religious and spiritual grounding of these leaders that interested Gill most.

Student Life

"Many of the women acknowledged their spiritual grounding when I interviewed them," she says. "Shirley Chisholm, raised witih a strict religious background, described her religious background as part of her decision to enter politics. Eva McPherson Clayton [elected to the House in 1993 from North Carolina] started out wanting to be a missionary doctor for the Methodist Church; she later became a Presbyterian. Barbara Jordan of Texas [elected to House in 1973] was brought up in a strict Baptist home. But she acknowledged in her autobiography that the first time she actually felt that Scripture could be liberating was when she heard Howard Thurman speak while she was in law school at Boston University."

This strand of spirituality within social and political ethics is easy for Gill to relate to. "Social justice is part of my call to ministry," she says, "as faith was part of theirs to politics. I want to help change the way people see the church, as they changed the way people saw political dialogue. Maybe a good way to describe it is that we want to pull people out of the comfort zone."

African American Women in Congress will not be Gill's last book. She is already researching a second one, on images of African women in the Bible, theology, and the pulpit.

But writing, while satisfying, is not her primary calling. She wants to take up a ministry of helping people who have left the church find their way back.

"I've thought of starting a 'Gospel cafe,'" she says, "a place where people can meet, have a cup of coffee, ask questions, and talk about issues of faith. It would be sort of a way station for spiritual travelers."

Although her own spiritual travels have taken her from the halls of Congress to the set of a radio talk show, Gill is sure that God has always wanted her to end up in ministry. Now a candidate for ordination in the United Church of Christ and a brand-new Princeton graduate, she is poised for the next turn in the road. ❙

Award-winning Words of Wisdom



photo: Chrissy Knight

Not every student is recognized by a queen—but that's exactly what happened to Princeton Theological Seminary student Camilla Sløk last year when she entered a contest sponsored by the University of Copenhagen in her native Denmark.

In the annual contest, each university department assigns a topic on which its students may write, with each essay taking approximately a year to research and write. All of the entrants, or none, may win medals, depending on the quality of their work. Those who choose to participate get thesis credit if their work wins a medal, but if their work is not recognized they must spend another year writing a new thesis to satisfy their departments' requirements.

"That makes it a big risk," Sløk noted. She chose to write an essay of one hundred and fifty pages on the religious philosophical perspectives and consequences of German philosopher Niklaus Luhmann's system theory. With the title "Cascades of Difference," her paper explored the meaning of the doctrines of postmodernism, among them how the concept of the Trinity gives the possibility for many points of view, instead of seeing the world through a lens of dualism.

"Kant criticized the idea that a certain knowledge of God is possible, and put forth the idea of a thing, versus the thing itself, which led to the idea of relativism," Sløk said. "Luhmann said that maybe relativism shouldn't be seen as a problem, that we can accept that there are many ways to look at things. He sees the concept of the Trinity as a way of seeing the world."

After a year of writing, Sløk received word that her essay had won first prize. In a ceremony at the University of Copenhagen's main convocation, Queen Margarethe II awarded her a solid gold medal. The medal is embossed with an image of the Greek goddess of wisdom, Athena, pouring water into a fountain while accompanied by her favorite bird, the owl.

A Th.M. student at PTS, Sløk is studying pastoral couseling. She plans to go back to Denmark this coming August, to begin earning a Ph.D. in the Lutheran theology of counseling at the University of Copenhagen. She ultimately plans to become a pastor in the Danish National Lutheran Church.

"The Danish church has an interest in counseling, and many people are interested in being counseled by the church, but counseling is not part of clergy's education. I want to see how theology can be used to help people," Sløk said. ❙

Telling the Nations

A PTS Professor's Thoughts on Evangelism for a New Century

by John W. Stewart

Salvador, a seacoast town in northeast Brazil, shimmers with voices and colors and smells. A scene of almost infinite variety, it was the ideal setting for last November's Conference on World Mission and Evangelism, sponsored by the World Council of Churches (WCC) and titled "Called to One Hope: The Gospel in Diverse Cultures."

As a PTS professor concerned with congregational life and witness, I left the conference wondering how mainstream American congregations can become wiser and more effective in their witness to the Gospel. What should be the meaning, intent, and style of evangelism as the century winds down?

The word "evangelism" carries enough baggage to intimidate many contemporary Christians, with memories and myths of aggressive, "in your face" confrontations, rote recitations, and whining and perspiring characters on television. There are many terms in the Christian tradition that don't fit in contemporary society—try "sin," or "repentance," or "second coming." Beyond troublesome terms, however, what are responsible expressions and programs of evangelism in a pluralistic world? The question poses deep dilemmas within North American Protestantism. I suggest three challenges for today's church.

The first challenge addresses the experience of religion in contemporary American culture. Religions are sometimes said to divide more than unify a multicultural society like America. The politically correct and pragmatic resolution to this civil threat is to isolate all religious experiences. For many, this "privatization" of religion is now the American norm. Just as the "privatization" of personal income is now the social norm, the American religious experience might best be summarized as "don't ask, don't tell."

A second and perhaps even deeper cultural convention is that of postmodernism, and it poses a hindrance to the best and most sensitive of the church's evangelistic efforts. A darling of academic thought, the philosophy of postmodernism enforces a virulent relativism, where nothing is absolutely true. This means that there are no neutral vantage points from which people can decide ultimate questions about life's meaning. As musician Leonard Cohen sings, "Things are going to slide in all directions/Won't be nothing you can measure anymore." The phrase "different strokes for different folks" captures this ethos, as does storyteller Garrison Keillor's remark that "for liberals there are no right answers, just points for sensitivity."

In such a secularized and suspicious milieu, evangelism is more than just intrusive or arrogant—many consider it dangerous. Many marginalized people, with long, historically inclined memories, fear linking God with political and social agendas, and contend that evangelization is little more than a ploy to justify racial, gender-based, political, and economic privilege. In the light of postmodern assumptions and political concerns, many relegate religion to the private sector of human experience.

A third reason for the dis-ease associated with evangelism is rooted in America's culture of professionalization. In Western society, many complex questions are referred to professionals for answers. Legal questions require lawyers, medical problems require doctors, and computer glitches require technicians. Similarly, questions about religious faith are best referred to professionals: the clergy. The great Roman Catholic scholar Yves Congar remarked that, by the late seventeenth century, the word "laity" had become equivalent to the word "ignorant."

Lurking beneath this professionalism is the idea that the church and its clergy are one and the same. Despite a theological heritage that values the priesthood of all believers in Protestant circles, and despite the emphasis on the church as the people of God in the decrees of Vatican II, the dictim of "the church is in the bishop" still reigns. A culture of professionalism reinforces this ancient heresy. When professional clergy and specialized theologians are designated as the sole interpreters and arbitrators in matters of faith, evangelism often becomes the job of priests and presbyters. (The Presbyterian Church (USA) was surprised to learn through a survey that nearly two-thirds of its members encountered their "faith-forming" experiences outside the church.)

Mainline congregations must confront these three challenges if the church is to respond faithfully to its divine mandate to "go into all the world and make disciples." How best can the church confront these challenges?

First, mainline Protestant denominations must clarify their own basic, indispensible convictions. Study after study points to an erosion of confidence in Protestant churches. At the WCC conference in Brazil, the distinguished missionary Lesslie Newbigin chal-



> “Go therefore and make disciples of all nations….”
>
> —Matthew 28:19

lenged delegates to declare openly that “the Gospel is certainly the most important fact in the world, and one which we cannot keep to ourselves.” He noted that, while the Gospel is never culture-free in its expression, it will always first appear to be “foolishness” to any culture, including our own. My own travels around mainline American congregations suggest that the Gospel is one of our best-kept secrets. A congregation’s convictions must come before any of its ideas about mission.

And mission can best be carried out by Christians who are confident in their own beliefs. The Gospel requires a radical incarnation. God, in unpredictable mystery, usually comes to people through other people. Most of us came into the Christian faith when some other person demonstrated the transforming reality of Jesus Christ. Even that old stalwart Princetonian Charles Hodge concluded that “the exhibition of genuine Christian experience carries with it a convicting power so much higher than that which belongs to external testimony or logical argument.”



photo: Kristin Granberg

The only serious counterpoint to a contemporary culture of privatization, I believe, is to link conviction with advocacy. As James Ayers, an evangelism consultant for the Presbyterian Church (USA), once wrote, “When we talk with people about God’s purpose for them, we must speak not as their opponents, but as their advocates.” At its 1975 meeting in Nairobi, Kenya, the WCC declared that “the Gospel always includes the announcement of God’s kingdom and love through Jesus Christ, the offer of grace and forgiveness of sins, the invitation to repentance and faith in him, the summons to fellowship in God’s church, the command to witness to God’s saving words and deeds, the responsibility to participate in the struggle for justice and human dignity, the obligation to denounce all that hinders human wholeness, and a commitment to risk life itself.” They deemed this “the whole Gospel,” and I agree.

Who benefits from a congregation’s ministries? Ministries that are “in house” and self-preserving rarely have evangelism and mission high on their agendas. By contrast, one of the most evangelical Presbyterian congregations I know sends small cadres of its members to live and witness in the same inner-city housing units that the congregation purchased and rehabilitated. Not surprisingly, a satellite, fledgling congregation, a fair-housing lobby, and tough-minded parental scrutiny of the local elementary school began to emerge. This was a sterling example of linking Christian witness and advocacy.

Finally, in light of our culture’s drive toward professionalism, we need an evangelism strategy with a workable plan to equip the laity. We must find ways to cut through the very deep, culture-based, ecclesiastically blessed delineation between clergy and laity. As Newbigen noted at this conference, “the missionary encounter with our culture requires the energetic fostering of a declericalized, lay theology. It is much more important that lay members be prepared and equipped to think out the relationship of their faith to their secular work. Only thus shall we bring together what the culture has divided—the public and the private.”

An evangelism strategy that reserves the articulation of the Gospel for professional clergy is both irresponsible and doomed from the start. Clergy are not shamans, oracles, nor experts about Christian witness in the marketplace. Lay ministry is vital, as shown by a group of lay women and men in a Presbyterian congregation in Pittsburgh, PA, who began a ministry of support and witness for people who had lost their jobs through local corporate downsizing. Over the last decade, this lay-led ministry has helped more than three thousand people. It is no accident that the congregation has seen a steady growth in membership.

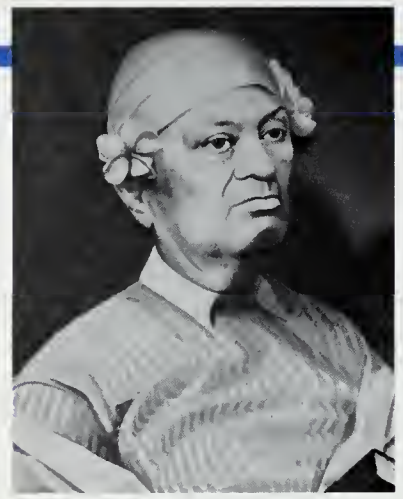
The famed Oxford historian T. R. Glover concluded that the early Christian church succeeded because it “out-thought, out-lived, and out-loved” its adversaries in the pluralistic Roman empire. That trinity remains a worthy vision for mainline Protestants in our own day. I

John W. Stewart is Princeton’s Ralph B. and Helen S. Ashenfelter Associate Professor of Ministry and Evangelism.

150 years of Courage

Looking Back—and Forward—to Women at Princeton

by Ingrid Meyer and Barbara A. Chaapel



1798

1798 — Betsey Stockton, a slave, is born in Princeton, New Jersey. Stockton was later owned in the household of Ashbel Green, president of the board of directors that started Princeton Theological Seminary. She was educated by Green's sons and other Seminary students, and after gaining her freedom, became the first never-married woman to work as a Presbyterian missionary. She was a nurse and teacher on the Hawaiian island of Maui.

Time was, a woman's place was in the home. While she was welcome—and expected—to attend church, she was certainly not considered a candidate for leading a congregation.

Times have changed. Today, thousands of women are religious leaders, either as pastors or as educators. Women teach in the nation's seminaries. They are church deacons, elders, and executives.

The road from congregant to leader has been filled with hard work, good times, support from the faith community, and times of outright prejudice and doubt. The path has also included times of celebration, as with this year's multiple anniversaries celebrating the important role Princeton Theological Seminary has played in the education of many female religious leaders. This academic year sees the fiftieth anniversary of the graduation of the first group of women who received degrees from Princeton. It is also the twenty-fifth anniversary of the founding of the Seminary's Women's Center, and the fortieth anniversary of the ordination of the first Presbyterian women to the ministry of the Word and Sacrament.

The stories of the women who have passed through these doors, to a large extent, mirror the experiences of women in the church as a whole, both bitter and sweet. Through the years, both their legacies and their living contributions enrich Princeton, as they enrich the church as a whole.

The first woman educated at Princeton, though she did not graduate, was a slave. Betsey Stockton was born in 1798 into the household of Robert Stockton, a prominent Princeton citizen. He gave Betsey to his daughter Elizabeth, first wife of Ashbel Green, who was president of the board of trustees that founded Princeton Seminary. Though Betsey served as a nurse, cook, and seamstress in the Green household, Green's son James and PTS students Eliphalet Gilbert (1816b), Charles Stewart (1821b), and Michael Osborn (1822b) tutored her and taught her to read.

After the Green family freed Betsey at the age of twenty, she joined Stewart and his wife, Harriet, in 1822 as a missionary to the Hawaiian Islands. Stockton was the first never-married woman to serve as a Presbyterian missionary. On the island of Maui, she established schools for both children and adults, and was a nurse, credited with saving the lives of at least two children.

More than one hundred years elapsed between Betsey Stockton's education and the arrival of Muriel Van Orden Jennings, the first woman to earn an M.Div. from Princeton Theological Seminary. She arrived at Princeton in 1928, planning to take the Greek and Hebrew courses necessary to teach college-level biblical studies. The only other women studying at the Seminary were students' wives who audited classes, since the Seminary's charter stated that no degree could be given to a woman.

Jennings, however, wanted to take exams. The board of trustees approved her request on the conditions that she did not disturb the men, that she carried a full schedule of courses, and that her grades matched those of the men. She could also not expect to receive credit for her courses and graduate without the unanimous agreement of the faculty and board of trustees. This did not seem likely, as one member of the faculty consistently opposed her graduation.

Jennings was undeterred. She finished third in her class, with an average in the high nineties. Her academic work surprised some of the Seminary's faculty.

"They didn't think it was humanly possible for a woman to match the grades of men," she said. "But I said to myself, 'I will match the young gentlemen's grades or die in the attempt.'"

During her time at Princeton, Jennings felt little prejudice from professors or other students. She did, however, have to work with the social conventions of the day. Campus housing was not an option, so she lived across the street from Brown Hall during her first year, in a house where rooms were rented to "young ladies of unquestionable character." While she was invited to dinner at one of the eating clubs every Thursday night, she normally ate dinner at the Peacock Inn, which is now Princeton's only five-star restaurant. The weekly five-dollar meal ticket was a considerable expense.

Jennings decided to pursue Th.M. work after finishing three years of M.Div. study. At the beginning of the 1931-1932 school year, she discovered that the professor who had opposed her graduation had left the school for medical reasons, and that she would thus receive credit for her work. Jennings graduated in 1932 with both a bachelor's and a master's degree in theology, and went on to teach for nearly sixty years.

Jennings's experience was that of a lone

1820 — Harriet Tubman and Susan B. Anthony are born and later become leaders in the women's suffrage movement in America.

1895 — *The Women's Bible,* a feminist reevaluation of the Old and New Testaments, is published by Elizabeth Cady Stanton.

1920 — The Nineteenth Amendment to the U.S. Constitution is passed, guaranteeing the right of women's suffrage.

1930 — Women are first ordained as elders in the United Presbyterian Church (USA).

1932 — Muriel Van Orden Jennings, the first woman to graduate from PTS, receives her degree. Jennings is awarded the Th.B., which would become the M.Div. degree, as well as the Th.M.



1932

1945 — Eileen Bergsten Remington receives the Th.B. degree.

Photos in the timeline are from the Princeton Seminary Archives.

woman on campus, as was that of Eileen Bergsten Remington, who received a Th.B. in 1945. The first group of between thirty and forty women arrived on the Princeton campus in 1944, when the Seminary merged with the Tennent School of Christian Education, which had previously been located in Philadelphia, PA. Women moved with the school, and lived in Tennent Hall, for many years the only place on campus that women were housed.

Almost without exception, the women who lived and studied at Princeton in the 1940s and 1950s were working toward Master of Religious Education degrees. They planned to work in the teaching ministry of the church. In 1947, the first class of M.R.E. students graduated. That first class included Ethel Cassel Driskill, Ruth Gittel Gard, Evelyn Lytle, Anne Marie Melrose, Marion Stout Wilson, and Mary Kathryn Troupe Healey.

"It wasn't hard to be a woman at Princeton," Lytle recalled. "We didn't think of ourselves as pioneers. We had a lovely time, and the people here were very nice and friendly and helpful. We didn't consciously think of ourselves as the first women here."

Lytle and other women of her era praised Princeton's academics. Jean Cassat Christman, who graduated with an M.R.E. in 1950, said that "for me, Princeton was wonderful. It had the best courses for women, who at that time could not be ordained. I was getting what I wanted."

In fact, many women pushed the academic pace, moving the Seminary to a higher level of classroom challenge.

"The academic level went up, though many of the fellows wouldn't admit that," remembered 1950 M.R.E. graduate Virginia Carle Haaland. "I think the education was excellent. It certainly stood up against my undergraduate work."

That education, however, came with a price tag.

"The girls here were treated sometimes poorly," Christman noted. "This was a male institution, let me tell you. Women made their way very well in terms of becoming part of the community, but we were second-class citizens in the eyes of some of the male students and some of the faculty members."

Living all in a group in Tennent Hall, women formed close friendships with one another, but often felt socially isolated from the rest of the campus, particularly since they could not join the eating clubs as full members. Princeton's first African American woman graduate, Jane Molden ('52M), remembered that the Seminary "was a little short on establishing a spirit of fellowship." Still, the women worked to form their own social group. They also became a social force on a campus full of male students who had had very little female contact before the women's arrival. The women organized dinners, concerts, sings, and parties. Many students married other students, a trend which has continued over the years.

Women from these early years agreed that while some things are harder for today's female students, many things have gotten easier. They cited the increased acceptance of women in church leadership roles, along with the feminist movement, as having made women's lives easier. But they also recognized that the huge number of choices available to women, and the increased complexity of women's lives as they attempt to balance work and family, contribute to making seminary harder today than it was forty years ago.

"I think it's easier now that you have the feminist movement behind you," Haaland said. "You don't have to plow your way through. You already have an identity, clout, power, and recognition. The era is different, and the scales are equalized between men and women." On the other hand, she noted, few women in the 1940s and 1950s balanced seminary work with family and children.

Molden said that today's women, in her view, find it easier to receive equal pay for equal work than did women of her generation.

"There were some things we had to work through," she said. "I remember when I was the campus minister at Iowa State University. There was a man at the State University of Iowa who was paid more. My pay increased greatly after I protested. It was just a tradition to pay women less, and they hadn't really thought it through. It's much better now."

Other early women graduates noted the "complicated tradeoffs," in the words of 1966 M.R.E. graduate Eleanor Kirkland Hite, in the lives of many of today's female students. More choices have meant more roles, more responsibilities. In some ways, 1955 M.R.E. graduate Eileen Flower Moffett said, having fewer boundaries has been a problem for contemporary female students.

"There are a lot of pressures toward conformity on women students," she said.

1947 — Ruth Kolthoff Kirkman receives a B.D. degree, and Ethel Cassel Driskill, Ruth Gittel Gard, Evelyn Lytle, Anne Marie Melrose, Marion Stout Wilson, and Mary Kathryn Troupe Healey all receive M.R.E. degrees. This is the first class of women to graduate from the Seminary.

1947

1949 — Princeton's first female trustee, Mary Elizabeth White Miller, is appointed. She serves until 1957.

1951 — Jean Cassat Christman is appointed instructor in Christian education, and serves until 1953.



1952

1952 — A. Jane Molden receives an M.R.E. and becomes the first African American woman to graduate from the Seminary.



1953 — Dorothy Kirkwood Mooney is appointed instructor in Christian education, and serves until 1956.

"One young woman told me a story of a man bothering her, stopping by her room, asking her out, and she didn't feel comfortable telling him to go away. When I was a student, there were more rules, and that made it easier to say, 'This is off bounds.' There is a subtle pressure to conform to ultra-secular feminism, and to be politically correct."

In the 1950s, women began to serve as PTS educators. Jean Cassat Christman was one of the first women hired as an instructor in Christian education. She was followed by Harriet Prichard, a 1954 M.R.E. graduate who was the first woman to hold the title of professor at Princeton Theological Seminary.

"As a student, I learned that women were the minority," she said. "Dr. Mackay [PTS's third president] came to speak to the women in Tennent and basically asked us all to become 'courageous spinsters.' Some women were incensed, since he had implied that we came to seminary to find a husband, but we forgave him. He was a great man."

Being on the faculty, she said, involved moments of invisibility.

"I was asked to be the token woman on committees, but they didn't really accept much that I brought to them. I had to remain in the background. I remember having meetings to evaluate essays for the Templeton Prize, and I was just never heard."

Prichard left the faculty after four years, two as an assistant professor. Freda Gardner, the Thomas W. Synnott Professor of Christian Education, and Katharine Doob Sakenfeld, the W. A. Eisenberger Professor of Old Testament Literature and Exegesis, were the first two female faculty members to be hired, receive tenure, and go on to have long PTS careers.

Gardner was invited to join the faculty in 1961, as an instructor in Christian education.

"The men were all very respectful of me," she recalled, "but I always felt as if they were extending me a privilege to be there, to let me play on their team. I felt that way, too.

"They didn't really know what to do with women. The first year I remember getting a form announcing the faculty retreat in the fall at the Jersey shore. It asked me who I wanted to room with! I thought that Princeton must be a more swinging place than I had realized!

"When I came, Christian education was a required course in the middler year. I taught some of the sections, and most of the students did not want to be there. That course was not a welcoming experience. Since then, some of the men who were in those classes have apologized to me for how they approached me and the course."

If the male students were unenthusiastic, however, female students regarded Gardner as mentor, inspiration, and friend. She lived in Tennent Hall with the women students, and has stayed in touch with many of them.

"I think they appreciated that I was a woman and a layperson who claimed a ministry," she said. "That helped tell them that their ministries were valid. There weren't many roles for women on the campus. No women elders served communion in the chapel; none were even asked."

In addition to serving as a professional support system, the women also built a social life together, Gardner said.

"Many of the women would come to my apartment and watch TV and talk. We socialized together—I was only six or seven years older than most of them," she said. "I remember the night before graduation, when we all put on our caps and gowns and went out to the Princeton Battlefield and played hide and seek! Befriending the women students socially helped me survive."

Some of that sense of professional and personal isolation abated when Katharine Doob Sakenfeld arrived in 1970. Fresh from earning her Ph.D. at Harvard, Sakenfeld "had never heard of feminism," but had already faced a United Church of Christ congregation refusing to interview her for field work in her second year of divinity school. She was very likely the first woman to celebrate communion in Miller Chapel. She and Gardner became fast friends and colleagues, joining forces from their disciplines of Christian education and Bible to teach PTS's first women's studies course.

"There were about twenty students in the class, and it was so exciting to be team teaching with Freda on this subject," Sakenfeld said. "It was wonderful to have these moments of naming the issue and treating it formally."

Sakenfeld, Gardner, and the few female students at Princeton at the time also met outside of class, to discuss their common goals and problems. From those meetings, the PTS Women's Center was born.

"By the time the Women's Center came into being, we were beginning to talk about



1957 — Harriet Prichard is appointed instructor in Christian education, and in 1959 is promoted to assistant professor of Christian education, becoming the Seminary's first female professor. She serves until 1961.

1970 — The PTS Women's Center, a place for the women of the community to discuss common goals and concerns, is founded.

1966 — The National Organization for Women, America's most visible women's rights organization, is founded. At Princeton Seminary, Elinor Kirkland Hite graduates with the M.R.E. class and receives a congratulatory kiss from her father, Bryant Kirkland.

1966

1956 — Margaret Towner is ordained as the first minister of the Word and Sacrament in the United Presbyterian Church (USA).

1967 — Freda Gardner is promoted from assistant professor of Christian education to assistant professor of Christian education with tenure, becoming the first tenured female professor.

1967



the place of women in society and in the church," Gardner said. "Most women coming to PTS had never met a woman clergyperson, so they had no role models. The opening of the Women's Center was the culmination of a lot of conversation about what it means to be a woman in a male profession and a male institution, the church. It marked a real change, as if the women at Princeton said we were no longer going to be satisfied with second-class citizenship. The center gave public voice to our concerns. Also, the culture was beginning to support this voice as the women's movement took hold in America."

The Women's Center took hold as well. In the 1970s it received permanent space and funding; PTS community members, both male and female, celebrated its twenty-fifth anniversary this academic year.

In 1955, just before Gardner joined the PTS faculty, the United Presbyterian Church (USA) had voted to ordain women as ministers. On October 24, 1956, Margaret E. Towner became the first woman to be ordained to the ministry of the Word and Sacrament.

Towner's ordination opened the door to careers as pastors for women. They were still, however, a minority within the ranks of clergy. Steadily increasing numbers of women have enrolled and graduated from Princeton, from one—Jennings—in 1932, to more than sixty female graduates in the Class of 1991. Other seminaries have seen similar increases. Still, women found some prejudice—and difficulty in getting jobs after graduation.

"When I began seminary at PTS," remembered 1970 M.Div. graduate Cherry Watson Marshall, pastor of Hope Presbyterian Church in Baltimore, MD, "I started with summer Greek. I was the only woman in the class. The first day I walked into class I sat beside a male student, and he turned to me and said, 'What are you doing here?' Those were among the first words I heard at Princeton."

Other women noted that the Seminary had not necessarily found ways to treat women as equal and valuable. 1973 M.Div. graduate Wendy Bagnal Boer, pastor of the First Presbyterian Church of Janvier in Franklinville, NJ, for instance, said that "women today don't have to endure the overt kinds of things that we did, like maids who changed the bed linens in the men's rooms, but not the women's. And now women have inclusive language in classes and chapel; we hadn't even thought of inclusive language."

Though women emphasized that their academic experiences at Princeton had been excellent, there were some problems in the classrooms, too. Boer remembered that she read Barth in a theology class and was dismayed by his views on the roles of men and women. "I wrote a paper disagreeing with Barth and giving the reasons why," she recalled, "and the professor didn't understand why I disagreed."

Ann Philbrick, a 1982 alumna, said that her academic education was "wonderful," but that other things had been harder.

Now an associate executive in National Capital Presbytery, she remembered churches "that wouldn't hire a woman student to be their field education intern because they already had a woman associate pastor on staff and they needed to 'keep the staff balanced.' But why didn't churches even raise the question of balance when there were more men than women?," she said. "There's more emphasis on affirmative action and equal opportunity in the church today, but that also leads to tokenism, churches interviewing women just to say they interviewed women, with no expectation of hiring us."

And the problems didn't stop with graduation. Alumnae almost universally said that finding a job had been harder for them than it had been for their male colleagues. "The hardest part for the women came when we looked for jobs," Marshall said. "I signed up and went to many interviews where the pastor or the committee said 'we don't want a woman' and that would be the end of it, and I would get up and leave the room. It was terrible. I lost one job because I was single. They told me they wouldn't hire me because they were afraid I'd get married and stop working. That's what everyone thought women did in those times."

Still, women persevered. Marshall found a call as assistant pastor of the Presbyterian Church in Hagerstown, MD, where the head of staff, Russell Butcher (PTS Class of 1939) "was so supportive of me," she said. "I was the first woman minister in Baltimore Presbytery. I remember presbytery meetings where there were only a handful of women elders and me. At the breaks, there was always a long line to the men's room and no line to the women's room. Today there are long lines to the women's room. I stand in line and think how wonderful it is!"

1972 — Joyce Bailey and Elizabeth Gordon Edwards are the first women to receive Th.D. degrees, which later became the Ph.D. Edwards is currently assistant professor of New Testament.

1981 — Virginia S. Sullivan becomes the first woman to receive a D. Min. from Princeton.



1984 — Geraldine Ferraro becomes the first woman to receive the nomination of a major political party as vice president of the United States.

1990

1990 — Phyllis Trible, professor of Old Testament at Union Theological Seminary in New York, delivers the inaugural Women in Church and Ministry (WICAM) lecture. She returns to PTS as a visiting lecturer in Old Testament next fall.



1982

1982 — Gail Anderson Ricciuti is the first clergywoman to speak at a PTS commencement.

1996 — The United Nations holds its Fourth World Conference on Women, in Beijing, China.

Marshall will always be thankful to Princeton Seminary for "getting me started." She and other women found support at PTS in each other, in female (and some male) faculty members, and in their faith.

"I found at Princeton a wonderful group of women and men who gave me support and a community," said Jacqui Lewis Melsness, a 1992 M.Div. graduate who pastors the Imani Community Church in Trenton, NJ. "As a black woman coming to seminary, I didn't expect to be a feminist. However, I was a womanist, although I didn't have that word for it then. I did find people at PTS working for liberation. And as a black woman I had access to both the Women's Center and to the black community through the Association of Black Seminarians, and both were very important to me."

Another black alumna from the Class of 1976, Joan Martin, remembers faculty members Guy Hanson (the Charlotte W. Newcombe Professor of Congregational Ministries) and Sakenfeld as crucially important to her growth at the Seminary.

"I also remember Ed Dowey [PTS's Archibald Alexander Professor of the History of Christian Doctrine Emeritus] telling me once that there would be plenty of years for me to deal with tokenism in the church, that my job in seminary was to be a student and learn all that I could. I've told that to a lot of the students I teach now," she said.

Martin is an assistant professor of Christian social ethics at Episcopal Divinity School in Cambridge, MA. She was one of only three black women at PTS during her student days. "It was lonely," she said. "And it was exciting. The Seminary community hardly knew what to do with me. I served on the Women's Center board, and we struggled with what courses to organize in the burgeoning field of feminist theology, and how to study women in the Bible from a scholarly perspective. 'Womanist' was not even a term in the literature yet. I felt that I made a way out of no way in seminary. I had a variety of communities, but no place that really felt like home."

Despite the progress that women have made, there has been a somewhat discouraging decrease in the percentage of women accepted to Princeton who actually enroll. Though the percentage of women admitted remains constant with previous years, fewer have chosen to attend Princeton. In 1992, women formed 41.2 percent of the entering junior class — the largest percentage ever. In 1996, that percentage had dropped to 29 percent of the entering junior class. Director of Admissions Jeffrey V. O'Grady (PTS Class of 1988, M. Div.) and the admissions committee are working to reverse this trend.

"The figures last year raised a number of questions for us," O'Grady said. "For example, do our figures reflect a national trend? Are fewer women preparing for the ministry, or is there greater discouragement about job opportunities? Is Princeton perceived as less hospitable to women than other schools, or perhaps less welcoming to non-Presbyterians? Will the presence of new apartments for single, second-career students have an impact on the enrollment of women?

"Our figures for this year are encouraging. The applicant pool for the Class of 1997 is large, and 57 percent of those admitted are women, and 38 percent of those confirmed. It is too early to tell if last year's figures were an anomaly or signify that the winds of change are blowing."

The number of women in the ministry is steadily increasing. In 1980, there were 569 ordained women in the Presbyterian Church (USA); by 1989, that number had quadrupled to 2,098. Comparatively few women serve as heads of staff, or are pastors of churches with more than one thousand members, but those barriers are also gradually falling. Women continue to seek out new ground and new challenges, building on the work of the women who went before them.

"I greatly benefitted from the women who came before me at Princeton, and in the ministry," 1985 M.Div. graduate Victoria "Tory" Penman Pruner, associate pastor of The Presbyterian Church of Toms River, NJ, said. "In the same way, I hope I'm making a positive difference to women coming after me. I hope Princeton is more supportive of women now. I know there are women teaching and preaching, and that's good. But there is still a long way to go. When women started preaching in churches, people probably didn't think they'd last. But they did. Now there are women preaching every Sunday in small churches all across the country, and thank God they are! Why shouldn't they be preaching in our large congregations as well? Equality for women is still slower in coming in the church than in other parts of society, it seems to me. If the number of women in head-of-staff positions is a barometer, then we have a long way to go."

Class notes

Key to Abbreviations:
Upper-case letters designate degrees earned at PTS:

M.Div.	B
M.R.E.	E
M.A.	E
Th.M.	M
D.Min.	P
Th.D.	D
Ph.D.	D

Special undergraduate student U
Special graduate student G

When an alumnus/a did not receive a degree, a lower-case letter corresponding to those above designates the course of study.

1924 "I'm ninety-seven and still enjoying life every day," writes **John E. Johnson (B),** of Birmingham, AL. "It's a pleasure to punch on my sixty-year-old Remington portable typewriter. I've been a reader of *Reader's Digest* [with which he corresponds] since the mid-twenties."

1935 **Richard Hadden (B)** and his wife, Frances Roots Hadden, who are composers and pianists, helped celebrate the fiftieth anniversary of the Moral Re-Armament (MRA) International Conference Center in Caux, Switzerland, last summer. More than seven hundred delegates and diplomats from twenty-seven countries attended the ceremonies. The MRA was launched in 1946 by American Lutheran pastor Frank Buchman, whom Hadden admired. The Haddens were also married at Caux in 1947; they now live in St. Ignace, MI.

1938 In September 1996, **Bruce Metzger (B, '39M)** participated in an international symposium on the interpretation on the Bible, held in Ljubljana, Slovenia, where he presented a paper titled "The First Translation of the New Testament into Pennsylvania Dutch." He was also invited to make remarks on the occasion of the publication of the newly completed Slovenian version of the Bible, which was translated by a committee of Roman Catholic and Protestant scholars.

1939 **E. Emanuel Burkman (G)** retired from pastoral ministry in the United Methodist Church on June 13, 1996, from the Southern New Jersey Annual Conference. All told, he served a total of thirteen southern New Jersey churches for sixty-four years. Burkman has also been a director of the Delanco Camp Meeting Association for fifty-five years. He lives in Ocean City, NJ.

J. Russell Butcher (B, '47M) is parish associate at Frederick Presbyterian Church, Frederick, MD.

James M. Crothers (B) has moved to Green Ridge Village retirement center, Newville, PA, where he found classmate Elwyn E. Tilden ('39B, '40M, '45D), as well as John Buyer ('29b), Abram Kurtz ('35B), and J. Stuart Dickson ('43B), who is president of the residents' association.

Richard B. Mather (B) is the first Chinese scholar to become president of the American Oriental Society. He teaches part time at the University of Minnesota, where he is also professor emeritus.

Don't Be Left Out!

Don't forget to mail in your questionnaire for the new Alumni/ae Biographical Catalog, the book that will contain biographical and career information about all Seminary alumni/ae. The final date for receiving information is July 31, 1997.

1940 **Robert Philips (B)** writes that he has served Mt. Pleasant Presbyterian Church in Aliquippa, PA, for the last five years. "I still play tennis every day and read four hours every day," he says.

1942 **James R. Carroll (B)** and son **John T. Carroll ('79B, '86D)** are co-authors of a book titled *Preaching the Hard Sayings of Jesus.*

1943 **Otto Gruber (B, '45M)** writes from Irvine, CA, that "in 1993 we drove east to attend our fiftieth reunion, and what a wonderful fellowship it became for all of us! Included in this reunion were the very fine visits we had with Tom and Barbara Gillespie. We have been friends a number of years, going back to the days when Tom served churches here in California. If all goes well, we hope to be at Princeton for our fifty-fifth.

"Enjoying retirement in Coronado, CA, and serving the Lord in Graham Memorial Presbyterian Church and San Diego Presbytery," writes **C. Virgil Zirbel (B).**

1945 On July 1, 1996, **Wilson H. Yost (B)** retired from being chaplain at Royal Oaks Life Care Center in Sun City, AZ. He had served there for seven years, after retiring from full-time ministry in 1986.

1948 **Edward C. Gartrell Sr. (B)** is pastor emeritus of Central Presbyterian Church in Huntsville, AL, where he was pastor for twenty-nine years. Shortly before his retirement, the church started Hawthorne Conservatory, which provides instruments and instruction to musically talented but underprivileged children and adults.

John H. Scott (B) serves as minister of visitation for the 2400-member Fox Chapel Presbyterian Church, Pittsburgh, PA.

1950 **E. Bradford Davis (M, '61D)** writes that "although retired, I still preach almost every Sunday on a pulpit-supply basis, and teach a mid-week Bible class for senior citizens in Media, PA."

Robert T. Deming Jr. (B) of Fredericksburg, TX, reports the death of his wife, Alice, in an accident. "Always glad for prayers," he says.

Class notes

Benjamin M. Weir (B) was a senior mission scholar and taught at the Overseas Ministries Study Center in New Haven, CT, during the 1996 fall semester.

1951 **Harry E. Chase (B)** of Westwood, NJ, is self-employed as a licensed family therapist. He teaches parenting skills twice a month to parents of children in the Head Start program in Newark, NJ. He also serves on the Goldberg Child Care Center board of directors and attended a three-day current strategy forum at the Naval War College in Newport, RI, in June 1996.

take a bow

Gerald A. Foster ('45M) received a Resolution of Honor from American Leprosy Missions on May 4, 1996. At the time of the award, he had led the Wilmington, DE, auxiliary of American Leprosy Missions for thirty-six years.

Roland Mushat Frye ('53b), the Schelling Professor of English Literature Emeritus at the University of Pennsylvania, received the American Philosophical Society's Thomas Jefferson Medal for Distinguished Achievement in the Humanities in April. The American Philosophical Society is the nation's oldest learned society and the award is the society's highest honor in the humanities. Frye is a member of the board of trustees of the Center of Theological Inquiry in Princeton.

Jay A. Miller ('54B) was inducted into the Honeoye Falls-Lima High School Hall of Fame, Honeoye Falls, NY, in October 1995. He is a 1945 graduate of that school, and lives in Marion, IA.

Donald F. Flemer ('57E) was honored by the National Conference of Christians and Jews for twenty-three years of service to that organization, where he is director of the Southern Ohio Region. The commendation notes that he "strives always to eliminate bigotry and discrimination and to strengthen our pluralistic society." He lives in Cincinnati, OH.

Peter E. Bauer ('78B) was selected as one of the finalists for the 1995 Department of the Navy Social Worker of the Year Award. He is the family program coordinator for the Naval Alcohol Rehabilitation Center at the Naval Air Station, Jacksonville, FL.

Albert G. Butzer III ('80B, '85M), who is pastor of Providence Presbyterian Church in Fairfax, VA, received the 1996 Alfred P. Klausler Sermon Award-Honorable Mention from *The Christian Ministry* magazine. His sermon "By the Charcoal Fire" was chosen from nearly two hundred entries, and was published in the September-October issue of *The Christian Ministry*. The criteria for this sermon competition included soundness of biblical interpretation, appropriateness for audience and occasion, originality, clarity of expression, and organization.



Al Butzer and his wife, Betsy.

Genevieve Kozinski Jacobs (E) lives in Costa Mesa, CA, and is writing a book titled *Senior Diversion Programs for First-time Elderly Offenders.*

Ward Murray (B) is retired from the ministry in West Virginia Presbytery and now serves as a non-stipendary pastor of a United Reformed church in Harleston, Norfolk, England.

Charles F. Stratton (B, '80P) is parish associate at the First Presbyterian Church of Glens Falls, NY, and pastor emeritus of the First Presbyterian Church of Youngstown, NY, as well as being "class steward with enthusiasm," he writes.

1952 **Jerry W. Bohn (B)** is a volunteer at St. Mark's Presbyterian Church, Hudson, FL, where Kenneth Gruebel ('72B, '95p) is the pastor. "I teach adult Bible class and serve on the Evangelism Committee," Bohn writes. He retired from full-time pastoring in 1988.

Nelson O. Horne (B, '84P) lives in Chautauqua, NY, and enjoys his retirement, especially using his computer.

Marisa G. Keeney (E) is a retired psychologist and lives in Taylors, SC. She teaches classes on facing evil and Jungian dream interpretation at Furman University's Division of Continuing Education and Learning in Retirement Institute.

"I have been retired since October 1, 1992," writes **Charles L. Sorg (B)** of Lakewood, NJ. "I have done much traveling, and am enjoying my new life enormously!"

Robert E. Stover (B) is a parish associate at St. John's Presbyterian Church and a part-time chaplain at Washoe Medical Center, both in Reno, NV.

Richard L. Van Deusen (B) of Mystic, CT, writes that he is an active member of his presbytery, where he serves on the Committee on Preparation for Ministry.

1953 After his retirement, **W. Edmund Carver (B)** accepted an interim pastor position in February 1996 at Faith Presbyterian Church, Cape Coral, FL.

Richard D. Miller (B, '60M) of Fort Thomas, KY, recently had a reunion with **Charles Dowell (B)** and his wife, Pat, as well as with **Dale Dickey (B)** and his wife, Kerry.

James N. Urquhart (B) served as an interim pastor (1995–1996) at Lafayette Presbyterian Church, Tallahassee, FL.

"Honorably retired, I am presently parish associate at Highland Presbyterian Church, Lancaster, PA, and interim pastor at Memorial Presbyterian Church, Lancaster, PA," says **James S. Weaver (B).**

1954 **Robert L. Blackwell (B, '63M)** will retire in May 1997 from the First Presbyterian Church of Arlington, NJ.

Class notes

"I was glad to see Fred Cassell, Dean Foose, and others at the Philadelphia alumni/ae meeting," says **Robert E. Blade (B).**

"Greetings to all my friends and classmates at PTS," writes **James F. Clark (B),** who lives in Cheyenne, WY.

Richard E. Dunham Jr. (B) is a parish visitor at Highland Presbyterian Church, Lancaster, PA.

"I serve as part-time minister for adult ministries at the growing Traverse City Presbyterian Church, Traverse City, MI," writes **Walter A. Fitton (B, '57M).** "An exciting, good time."

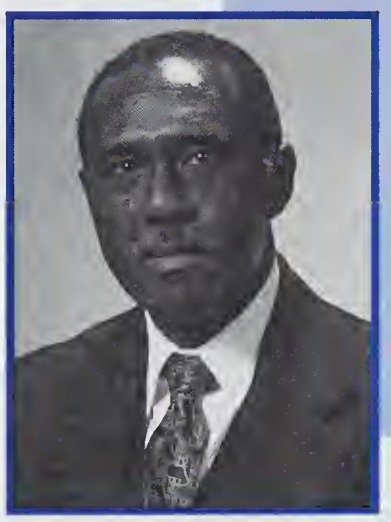


photo: Neal Magee

Joseph C. Fowler (B) writes that "four years into retirement, I'm enjoying guest teaching and preaching, singing in the choir at United Presbyterian Church in Plainfield, NJ, and learning to play the valve trombone with the church's thirteen-piece band."

Henry W. Heaps (B, '57M) retired in 1990 from his call as pastor of the First Presbyterian Church, Dunellen, NJ. He lives in Street, MD, and has served three interim pastorates since his retirement, the most recent at Elkton Presbyterian Church, Elkton, MD.

Alumni/ae Update

In May I will complete my term on the Alumni/ae Association Executive Council, as well as my tenure as its president. Membership on the council has provided me the opportunity to serve the Seminary on behalf of you, its graduates. I have been able to give back to the institution that prepared me — and each of you — for ministry in the church of Jesus Christ.

One of the highlights of the council's work is meeting and talking with students. When we come to the campus for our meetings three times each year, we often invite students to join us for dinner, or talk with them informally in the Mackay Campus Center or after chapel. Sometimes we ask representatives of student groups, like the Student Government Association, to meet with us. It is particularly rewarding to visit with students from the regions of the country where we live, from our presbyteries, or even our churches. Our conversations provide valuable exchanges, where students can share their excitement and their frustrations as seminarians with alumni/ae who have traveled the same path before them.

We meet, too, with President Gillespie and other members of the administration and the faculty to hear about Princeton's programs and people, and to ask questions about the institution's future directions.

The council has made two very specific contributions to the Seminary in the past few years. We dreamed of both a child care center at Princeton, and of a program to bring alumni/ae back to campus to share their experiences and insights in ministry with students. Our initiative in these areas resulted in the opening of the new Center for Children last year, and in the annual alumni/ae-in-residence program. The latter brings two or three graduates each year back to Princeton for a week. During the week they preach in chapel and meet formally and informally with students to talk about their ministries.

The privilege of serving on the Alumni/ae Association Executive Council is one I wish all graduates could have. If you are called by a nominating committee from your region, I hope you will accept this opportunity to give your time and resources to support the faculty and administrators who are preparing the future leaders of the church.

It has been exciting, rewarding, and challenging for me to serve the Seminary I love. I thank Dean Foose, director of alumni/ae relations and placement, the executive council, and you, my fellow graduates, for this opportunity.

Otha Gilyard ('74B) is pastor of Shiloh Baptist Church in Columbus, OH. He has served on the Alumni/ae Association Executive Council for six years, two of them as president.

John Hunn (B) retired in July 1994, and serves as interim pastor of Rouses Point Presbyterian Church, Rouses Point, NY.

Conrad H. Massa (B, '60D) lives in Fort Myers, FL.

Alice M. Meloy (B) of Doylesburg, PA, says that she does pulpit supply, serves on presbytery committees and the board of Habitat for Humanity, among others, and continues to write.

Girard Siegwalt (M) teaches systematic theology at Strasbourg University in France, and has published five volumes of a dogmatics for evangelical catholicity.

1955 In September 1995, **Dorothea Nill Bowers (e)** began a new job as associate professor of education and director of the early childhood program at Grove City College, Grove City, PA.

Leonard T. Grant (B) is interim associate minister of The Presbyterian Church in Westfield, NJ.

Alan H. Hamilton (G) of Costa Rica writes that his wife, Claire, died on September 17, 1995.

W. Donald Pendell Jr. (B) began his forty-second interim pastorate on February 15, 1996, at Forest Lawn Presbyterian Church, Marion, OH.

"I retired from full-time, active service on March 1, 1995, and am enjoying retirement immensely!" says **Joseph J. Skelly (B)** of Tucson, AZ.

1956 **John Chironna Jr. (B)** is a part-time therapist

Class notes

at Charter Hospital, Terre Haute, IN.

On August 3, 1996, **Edward R. Danks (B, '88p)** retired as pastor of Noroton Presbyterian Church, Darien, CT.

C. Frederick Horbach (B) retired after twenty-eight years at Cumberland County College, where he had been dean of students and professor of humanities, on June 30, 1996. He lives in Pittsgrove, NJ.

1957 Robert J. Armstrong (B)

of Columbus, OH, retired on May 31, 1996, after eight and a half years as chaplain at Westminster Thurber Retirement Community. He is a part-time pastoral care minister at Boulevard Presbyterian Church and works with his wife, Laura, in her career counseling and consulting business.

J. Lawrence Driskill (M) published his fifth book, titled *Worldwide Mission Stories for Young People,* in January 1996. The Duarte, CA-based retiree has also published *Japan Diary* (1993) and *Cross-Cultural Marriages and the Church* (1995). He works part time with the First Presbyterian Church, Altadena, CA, which is a Japanese American congregation.

Kayton R. Palmer (B) finished an interim position at the First Presbyterian Church, Pine City, MN, in January 1996.

Terrence N. Tice (B, '61D), a professor at the University of Michigan, has published a translation of Schleiermacher's *Dialectic: On the Art of Doing Philosophy.* "This is the first translation of any of his notes and lectures on dialectic, and is accompanied by an introduction and editorial commentary for this study edition," he says.

1958 Frank G. Carver (M)

retired from Point Loma Nazarene College, San Diego, CA, after thirty-five years of teaching. He recently published *When Jesus Said Goodbye: John's Witness to the Holy Spirit,* and began a two-year teaching engagement at European Nazarene Bible College in Buesingen, Germany, in July 1996.

Frederick V. Mills Sr. (M) is a visiting scholar at Episcopal Divinity School, Cambridge, MA, for the 1996-1997 academic year.

1959 Donald F. Chatfield (B)

teaches preaching at Garrett-Evangelical Theological Seminary and is a part-time, "contracted" pastor to the United Church of Christ of Spring Valley, IL.

"I am a chaplain at Spring Lake Village, an Episcopal retirement home and one of the few places where people are older than I am," writes **Robert V. Jones (B, '62M)** of Guerneville, CA.

Edward O. Poole (M) retired on June 1, 1996, after a thirteen-month interim pastorate at Greenwood Presbyterian Church, Warwick, RI. He now lives in Swarthmore, PA.

Ronald Thane Roberts (B) is associate pastor of the Second Presbyterian Church, Lee's Summit, MO.

In 1994, **Walter D. Wagoner (M)** of Greenwich, CT, retired as one of the directors of the American Summer Institutes.

1960 Richard Nygren (B, '81P)

retired from the Church of the Palms, Sarasota, FL, in April 1996, and is now chaplain of Bay Village, a Presbyterian continuing care facility in the same town.



Pope John Paul II greets PTS alum Paul Eppinger in Rome.

1961 Paul Eppinger (B, '65M)

is executive director of the Arizona Ecumenical Council, a group of approximately seven hundred churches (and one million Christians) in Arizona. The bishops and executive ministers of this group traveled to Israel and Rome last fall, and had a private audience with Pope John Paul II.

Richard C. Hughes (B) lives in Berlin, MD, and enjoys regular supply preaching, though he is retired.

1962 Richard V. Anderson (B)

reports that he was recently elected to the vestry of the R. E. Lee Memorial Episcopal Church in Lexington, VA. "Episcopalians continue to name their churches only after saints," Anderson writes. "I am retired from the federal government and have published a number of articles on the Civil War. I sporadically labor on a book on the 'Late Great Unpleasantness,' which promises to rival elephants in its gestation."

Donald Erickson (E) retired at the end of 1996, after forty-two years of parish ministry. He still lives in Canberra, ACT, Australia, and visited Princeton for the Institute of Theology in 1990. He recently visited with **Ron Legg ('63B),** when Legg was in Canberra.

On September 1, 1996, **C. James Hinch (B)** became interim pastor of Westminster

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Presbyterian Church, Buffalo, NY.

1963 John R. Powers (B) has been asked to serve as executive director of the President's Commission on Critical Infrastructure Protection, which will look at ways to protect the nation's telecommunications, electric power, banking and finance, and other critical systems.

Fredric T. Walls (B) is director of the Presbyterian Church (USA)'s Committee on the Self-Development of People.

1964 Charles E. Stenner (B) is part-time interim pastor at Old Stone Presbyterian Church, Delaware, OH, which is his fourth such position since retiring in 1991.

1965 Bey Gates Grunder (M) is retired and lives in Charlotte, NC. He reports that his wife, Peggy M. Blythe Grunder, died on February 13, 1996.

Alan G. Reutter (B) has been pastor of Fowler Presbyterian Church, Fowler, CA, since August 1, 1996.

1966 William P. Findlay (B) is interim pastor of Utqiagvik Presbyterian Church in Barrow, AK, which he notes "is the northernmost community in the United States, three hundred miles above the Arctic Circle, and on the Arctic Ocean."

Sharon Daloz Parks (E) has co-authored and published a book, titled *Common Fire: Lives of Commitment in a Complex World.* She lives in Cambridge, MA.



"After sixteen years as pastor of Manassas Presbyterian Church in Manassas, VA, I began work on August 1, 1996, as pastor of Westmont Presbyterian Church in Johnstown, PA," writes **David R. Snyder (B).**

David Stout (M, '76P) has been elected to the board of trustees of Cornell College, Mount Vernon, IA. He has been a pastor in Iowa since 1966.

1967 Elizabeth Drake Beck (B) began serving as interim pastor at Delta Presbyterian Church, Lansing, MI, on July 1, 1996.

James D. Brown (B), former executive director of the Presbyterian Church (USA)'s General Assembly Council, has accepted a call to be pastor of Market Square Presbyterian Church, Harrisburg, PA. He began work on February 15, 1997.

1968 John R. "Pete" Richardson (B) was appointed Maryland Health Care System's chief of pastoral care in October 1996. He is responsible for the overall management of the pastoral care service at the Baltimore, Perry Point, and Fort Howard Medical Centers, providing for the religious and spiritual needs of hospitalized veterans. He is the first African American to be appointed to this post.

1969 Robert L. Muse (B, '71M) has been pastor of The King's Community Baptist Church, Cherry Hill, NJ, since 1988. He serves as an adjunct faculty member at Eastern College, Wayne, PA; and at Eastern Baptist Theological Seminary, Philadelphia, PA. He has chaired a new church start steering committee for his denomination in Medford, NJ, and in March 1996 published *The Book of Revelation: An Annotated Bibliography.*

Arthur M. Smith (B), who lives in Chicago, IL, is a new member of the Presbyterian Church (USA)'s Committee on the Self-Development of People.

1970 Ernest Shaw Lyght (M, '79P) has been elected to the office of bishop in the United Methodist Church. On September 1, 1996, Lyght began leading the New York Annual Conference, which encompasses New York City and western Connecticut.

1975 A 1996 alumni/ae gathering in Okinawa, Japan, included **Bob Phillips (M, '88P),** who is a United Methodist, a captain in the United States Navy Chaplain Corps, and senior chaplain for the Third Marine Expeditionary Force on Okinawa. His wife, **Christy Erway Phillips (B),** is an American Baptist clergyperson and active in local chapels and spouse groups. The gathering also included **Ed Fedor ('79B)** and **Bob Crall ('79B),** both Presbyterian chaplains. "If any other fugitives from Princeton are in this area, we would love to hear about it," Phillips writes.

1977 Robert R. Kopp (B) was featured in the 1995, 1996, and 1997 Abingdon Preaching Annual. He lives in New Kensington, PA, where he pastors Logans Ferry Presbyterian Church.

1978 Raymond A. Meester (B) is pastor of Lincoln-Heritage Presbyterian Church, Lincoln, NE.

1979 John W. Auxier (B) is associate professor of counseling at Trinity Western Seminary in Langley, British Columbia, Canada. He is also director of the Master of Counseling program for Associated Canadian Theological Schools, a consortium of theological seminaries headquartered at Trinity. He recently led an evaluation and reorganization of the consortium's counseling program.

John T. Carroll (B, '86D) and his father, **James R. Carroll ('42B),** are co-authors of a book titled *Preaching the Hard Sayings of Jesus.* The

Class notes

younger Carroll is associate professor of New Testament at Union Theological Seminary in Virginia, Richmond, VA.



From left: Ed Fedor ('78B), Christy Erway Phillips ('75B), Bob Phillips ('75M, '88P), and Bob Crall ('79B).

Bob Crall (B) is a lieutenant commander in the Chaplain Corps of the United States Navy, serving with the First Marine Air Wing in Okinawa, Japan.

Ed Fedor (B) is chaplain with the rank of lieutenant colonel in the United States Air Force, and is senior pastor and coordinator for the Protestant and Catholic congregations at Kadena Air Force Base, Okinawa, Japan.

1980 **Kathy J. Nelson (B, '86M, '92P)** is an adjunct PTS faculty member, and is serving a four-year term on the Presbyteries' Cooperative Committee for Ordination Examinations. She lives in Dayton, NJ, where she is pastor of the First Presbyterian Church.

John Salmon (M) teaches systematic theology and ethics as a Wesley Lecturer at Trinity Methodist Theological College, Auckland, New Zealand. He recently published (with Susan Adams) a book called *The Mouth of the Dragon: Theology for Postmodern Christians.*

Peter A. Sulyok (B, '81M) is the coordinator of the Advisory Committee on Social Witness Policy, which is an agency of the PC(USA) General Assembly Council. He lives in Louisville, KY, and began his duties on September 1, 1996.

In 1996, **Susan Carol Thomas (B)** gave the invocation at the investiture of her brother as a judge on the Ninth Circuit Court of Appeals, and also served as a chaplain at the Atlanta Olympics.

1981 **Daniel R. Erdman (B)** writes that "as of July 1, 1996, I am pastor (on a semi-volunteer basis) to a small, Spanish-speaking United Church of Christ congregation, and a growing United Methodist new church development for latino immigrants." He is a member of Santa Fe Presbytery.

Holly Ross Noble (B) has accepted a call to Topsham United Presbyterian Church and East Corinth Congregational Church, two yoked churches in Vermont, beginning September 1, 1996.

1982 On September 1, 1996, **Scott D. Anderson (B)** became executive director of the California Council of Churches.

Virginia Berglund Smith (B) is in her first academic year as the Jean W. and Frank T. Mohr Professor of Ministry at McCormick Theological Seminary, Chicago, IL. Her appointment is for a two-year term, beginning in September 1996, and may be renewed for a third year.

1983 **Robert J. Cromwell (B)** became pastor of Ruskin Heights Presbyterian Church in his hometown of Kansas City, MO, on March 1, 1997. He spent the past five years as pastor of St. Mark's Presbyterian Church, Haysville, KS. "Ruskin Heights has a successful 'Logos' program, an inspirational choir, and willing workers," Cromwell says. "The old suburban neighborhood is becoming more urbanized. The church is seeking to reach out to the growing African American population. It was a dream of mine in seminary to go serve in a church in an integrated community where I could do my small part in promoting reconciliation among all races and peoples. That I now have the opportunity to do so in my own hometown is quite amazing!"

1985 **Lucille E. Abernathy (B)** writes that she is involved with "a ministry of dolls and spirituality—spiritual development through porcelain doll making and healing associated with dolls." She lives in Cleveland, OH.

Susan DePuy Kershaw (M) is pastor of the Congregational Church in Nelson, NH, and is also interim area minister for the American Baptist churches in Vermont and New Hampshire.

1986 In 1996 **Bob Jystad (B)** received a law degree from the University of California-Los Angeles, which joins the Master of International Affairs degree he received from Columbia University in 1993.

Mary Newbern-Williams (E, '88B) began a new call last October as associate for racial-ethnic schools and colleges in the Higher Education Program Area of the National Ministries Division of the PC(USA).

James S. Rauch (B) began a new position as pastor of Westminster Presbyterian Church, Escondido, CA, in September 1996. He served as a 1996 Presbyterian Church (USA) General Assembly commissioner.

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1987 **B. Keith Brewer (M)** travelled to the former Soviet Union from November 15 to 22, 1996. The trip was sponsored by the Board of Higher Education and Ministry of the United Methodist Church, in order to explore partnership and mission opportunities in Russia for colleges, chaplaincies, and campus ministries. Brewer is in his fifth year as chaplain of the Wesley Foundation at Princeton University, Princeton, NJ.

Gary (B) and **Rosalind (B) Ziccardi** live in Italy, where Gary is in his third year as chaplain at Aviano Air Base. He pastors the general Protestant congregation, does a lot of crisis counselling and flightline visitation, leads the Christian education program, and coaches a children's baseball team called the Angels. Rosalind leads the singles' outreach, preaches occasionally, and is writing a series of Christ-based children's stories.

1988 **Lynn Elliott (B)** is residency coordinator and registrar for the University of California-Los Angeles School of Medicine. "It's perfect for me," she says. "It's pastoring, but in a different way—helping the genius element of society tie their shoes and get across the street." She and her husband, **Bob Jystad ('86B),** are also part-time foster parents.

In February 1996, **Janet Tuck Hilley (B)** became pastor of Eastminster Presbyterian Church; **John Hilley (B, '92M),** her husband, is pastor of Downtown Presbyterian Church. Both churches are in Nashville, TN.

African American Alums of Princeton

Matthew Anderson, a graduate of Princeton's Class of 1877, cared for both the spiritual and the economic lives of black Philadelphians. A dedicated pastor, he founded north Philadelphia's Berean Presbyterian Church. And only twenty-five years after the abolition of slavery, Anderson founded two institutions to help African Americans lead independent, productive lives: Berean Savings Association, an institution which supported the audacious idea that free black people deserved a chance to own their own homes; and Berean Institute, which trained former slaves in carpentry, dressmaking, and other employable skills.

Born in Franklin County, PA, to farmer parents in 1848, Anderson was raised in the Presbyterian Church and was educated first at Ohio's Iberia College and then at Oberlin College in Oberlin, OH, where he graduated in 1874. He spent a brief period at Western Theological Seminary in Pittsburgh, PA, and then transferred to Princeton. After a short argument with administrators he was issued a room in Alexander Hall, and became the first black student to live in Princeton's dormitories.

After graduation, Anderson spent two years as a student at Yale Divinity School, and served as the stated supply pastor of Temple Street Congregational Church in New Haven, CT. He left New Haven with the intention of doing mission work in the American South, but a stopover in Philadelphia convinced him to take charge of the Gloucester Mission in the northern part of that city. The mission became Berean Presbyterian Church in 1880 and was named for Berea, the city mentioned in Acts 17:10 where Paul and Silas taught.

In 1888 Anderson and his congregation founded Berean Savings Association and issued its first mortgage, a $1000 loan that made possible the purchase of a home in the 900 block of North Adler Street. The association, which still exists, made money through both world wars, the Great Depression, and lesser economic downturns.

"We've never lost a dime," said Maximilian Martin, who was Berean's president from 1970 until his death in 1990. "When other banks and savings and loans were going out of business, Berean paid its depositors every penny and still made money."

In the past thirty years, Berean has helped more than fourteen thousand people buy homes, primarily in West Philadelphia but also in Germantown, Mount Airy, and North and South Philadelphia. While the savings and loan was founded because discrimination kept black people from getting loans from other sources, it now serves customers of every background.

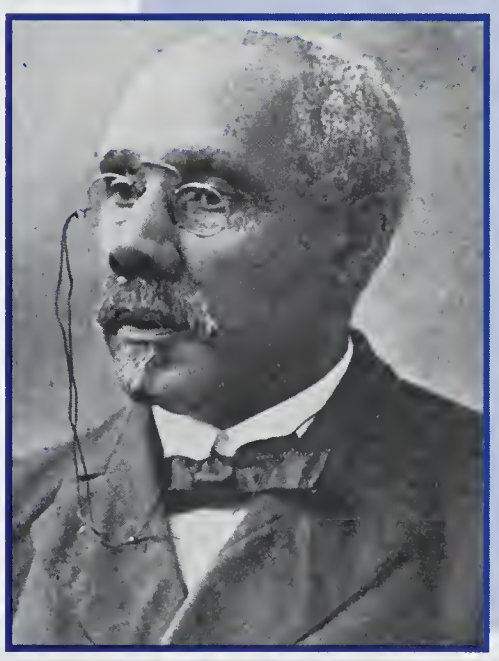


photo: courtesy of Presbyterian Historical Society

"The only color we know is green," Martin said.

In 1899 Anderson helped found Berean Institute, a school devoted to teaching newly freed slaves the skills they would need to make a living in the "new world" of the North. Berean Institute is still active, and offers programs in accounting, business administration, computer science, cosmetology, electronics, secretarial and general clerical skills, court and convention reporting, and data processing for approximately two hundred full- and part-time students.

Anderson died in 1928, two weeks shy of his eightieth birthday. He was eulogized by classmate Francis Grimke as "the soul of generosity, of kindness, of hospitality....He has left behind him institutions and influences that will go on making themselves felt for good....I am sure we will not forget him, or forget the many years of patient toil that he has bestowed upon this work which was ever near to his heart."

1989 **Daisy N. U. Obi (M)** received a 1995 D.Min. in African and African American spirituality from Episcopal Divinity School, Cambridge, MA.

In Yang (M) is pastor of the Korean Presbyterian Church of Peoria, IL, and in 1996 served as moderator of the Synod of Lincoln Trails.

Class notes

1990 Fran Hayes (B) has served as pastor of Congruity Presbyterian Church, New Alexandria, PA, for the past five years, and participated in the Synod of the Trinity's TAS²TE of Ministry (Transition and Survival Skills Training Experience) new-pastor development event during her first, second, and fourth summers in ministry. She has served as part of that program's leadership team for two years. The TAS²TE program helps pastors reflect on and improve their commitments to ministry, examining joys, frustrations, conflict management, leadership, and fresh perspectives on calls to ministry.

Gerald R. Voie (B) is on the Northeast Community Action Corporation and Rotary Club International boards of directors. He is also his presbytery's Interpretation and Stewardship Committee moderator. He lives in Bowling Green, MO.

1991 In April 1996, **Steven Y. S. Jhu (B)** became pastor of Korean Christian Church, Honolulu, HI.

William Lee Kinney (B) has been elected to the boards of directors of Lyon College (Batesville, AR) and Vera Loyd Home (Little Rock, AR). He also serves on the design team for a new series of books for laypeople to be produced by the PC(USA) General Assembly's Office of Theology and Worship.

1994 Nathan Byrd (B) is the stated supply pastor of Jethro Memorial Presbyterian Church, Atlantic City, NJ, and associate for church redevelopment with the Atlantic City Presbyterian Mission Council.

Allan H. Cole Jr. (B) is pursuing a Master of Social Work degree at Columbia University.

Patricia E. Fisher (B) of Randolph, NJ, was ordained on June 2, 1996.

Caroline Lee (B) is working toward a Ph.D. in clinical psychology at Fuller Theological Seminary's School of Psychology.

Since February 1, 1996, **David E. Lovelace (B)** has been interim pastor of Green Hill Presbyterian Church near Wilmington, DE.

1995 Geri Lyon-Grande (B) is director of pastoral care at AIDS Family Services and unit leader for pastoral care at the AIDS Designated Center, State University of New York, Buffalo, NY.

As of December 1, 1996, **Barbara McGowan (B)** is pastor of Holmesburg Presbyterian Church and Mayfair Presbyterian Church (both in Philadelphia, PA), the first yoked congregations in the Presbytery of Philadelphia. "These are two small congregations, one mile apart, looking for revitalization and redevelopment," she writes. "I've found that you need to watch what you pray for—you might just get it. My desire was to be a solo pastor in a small congregation, and now I've got two!"

Jeannine M. Frenzel Sulyok (B) is the resource person for the Societal Violence Initiative Team of the PC(USA) General Assembly Council, and lives in Louisville, KY.

Frances K. Troup (B) is in a one-year CPE residency at St. Luke's Hospital, Bethlehem, PA.

Weddings & Births

Weddings

Carol Anne Pino to Kenneth Sprang ('74b), August 10, 1996
Sandra Larson ('77B) to John C. Asbury, June 22, 1996
Amy Beth Hankins to Guy Griffith ('86B), October 5, 1996
Janet Rea ('88B) to Dwayne M. Doyle, May 8, 1996
Laurel Vand to David Whitford ('92B), October 5, 1996
Denise Bartlett (currently enrolled) to Kevin Brent Fournier, June 29, 1996

Births

Sarah Grace Palmerton Binau to Ann R. Palmerton ('86B) and Brad Binau ('82M, '87D), September 26, 1996
Andrew Damian to Lynne and Wesley D. Avram ('84B), February 15, 1996
Susannah Mary Jean to Mary Robinson Mohr ('84B) and Randy Mohr, October 28, 1996
David Frederick Goodher Mendez to Marg Goodher and Frederick J. Mendez ('86B), February 24, 1993
Andrew Curtis to Nancy Jo Clendenin Dederer ('91B) and C. Christian Dederer, September 20, 1996
Brendan Atlee to Lynn ('93B) and Mark ('93B) Barger Elliott, August 31, 1996
Rachel Dianne to Stacy ('94B) and Bob ('94B) Bronkema, June 8, 1996



1996 After his 1996 graduation, **Keith Kerber (B)** and his wife, Laurena Ketzel-Kerber, moved to Phoenix, AZ, where Laurena has a job with AlliedSignal, Inc. Keith accepted

Class notes

On the Shelves

Have you ever wished that you could ask for a PTS professor's recommendation before buying a book? **On the Shelves** features book recommendations from a variety of Princeton Seminary faculty, with the hope that these suggestions will help alumni/ae choose books that will facilitate their professional and personal growth.

From Charles L. Bartow, the Carl and Helen Egner Professor of Speech Communication in Ministry:

The Body in the Mind: The Bodily Basis of Meaning, Imagination, and Reason, by Mark Johnson. Chicago: University of Chicago Press, 1987. Those of us who surmise that emotion, thought, physical experience, and abstract conceptualization cannot be separated have a scholarly advocate in Johnson, who is a professor of philosophy at Southern Illinois University. His book is based on a critical reading of current research in cognitive science, and argues that imagination links cognitive and bodily structures. He demonstrates how basic concepts like balance, scale, force, and cycles emerge from our earliest physical experiences and are metaphorically extended by us to express abstract meaning.

The Language Instinct: How the Mind Creates Language, by Steven Pinker. New York: William Morrow and Co., 1994. Combined with the previous book, this is a serious challenge to the notion that language determines perception, and that the only worlds we can know are our own strictly word-created worlds. The author is a professor and director of the Center for Cognitive Neuroscience at the Massachusetts Institute of Technology.

Standing by Words, by Wendell Berry. Farrar, Straus, and Giroux, 1983. Berry connects language and the world we inhabit, arguing for a use of words that is worth "standing by." Do you mean what you say, and will you be held accountable for what you say? Our own well-being, as well as that of the land we live on, depends on our being able to answer "yes." Berry adds that poetry should forge connections and imply a lived story, instead of being merely self-referential. Its meanings "must resonate and accumulate within and among and in response to the meanings of other things." Surely there is a thought worth a preacher's attention. It is worth a professor's attention, too.

From Harry A. Freebairn, director of field education:

Vital Signs, by Milton J. Coalter, et. al. Grand Rapids: Eerdmans Publishing Co., 1996. Subtitled *The Promise of Mainstream Protestantism,* this book sees the trio of Coalter, Mulder, and Weeks turn their findings from the seven-volume *Presbyterian Presence* series into a song of hope for those of us who live in and love the mainline, sideline, or oldline church. More than just whistling in the dark, *Vital Signs* talks about what we can do, and celebrates what we are doing well. The final chapter makes the book.

Listening Woman, by Tony Hillerman. New York: HarperCollins, 1990. Most of Hillerman's mysteries weave Navajo rituals and desert topography into a blanket of suspense and intrigue. This one features Lieutenant Joe Leaphorn, whose rule of thinking like his adversaries and paying attention to their tracks suggests strategies for pastors who are baffled by behavior in their parishes. Often, we simply need to pay attention.

From Katharine Doob Sakenfeld, the W. A. Eisenberger Professor of Old Testament Literature and Exegesis, and director of Ph.D. studies:

Island of Tears, Island of Hope: Living the Gospel in a Revolutionary Situation, by Niall O'Brien. Maryknoll, NY: Orbis Books, 1993. Writing out of decades of experience as a local priest serving in the Philippines, O'Brien makes the case for "active nonviolence" as a viable mode of Christian response to the violence of systemic injustice. Winner of the Pax Christi peace award, this book puts a human face on the struggle for land reform in one local setting, while challenging readers in every community to break out of the complicity of silence that perpetuates injustice.

The Women's Bible Commentary, edited by Carol A. Newsom and Sharon H. Ringe. Louisville, KY: Westminster John Knox Press, 1992. More than forty women biblical scholars have contributed to this volume, which presents, for each biblical book, 1) a brief introduction to critical interpretive issues, and 2) comments focused on passages and themes of special significance for the situation of women. This is thought-provoking general reading and a "must" for the reference shelf of pastors and Bible teachers in this era of increasing concern for gender issues.

a call in July 1996 to become the associate pastor for youth and families at Orangewood Presbyterian Church, also in Phoenix. He was ordained in September in his hometown of Santa Barbara, CA. He is involved in leading church services every week, and will eventually preach about once a month. In November the Kerbers went on a mission trip with the church to Puerto Penasco, Mexico, where they helped build two homes and laid the foundation for a third. The pair have purchased a home in north central Phoenix "and are trying to adjust to being grownups," they write. "Lest you fear we have sold out, be assured that Keith still has his '66 VW MicroBus and is currently driving a convertible VW Bug until the bus is rebuilt and reliable (don't hold your breath). Although we are hoping for an overseas assignment in a few years, we are enjoying this respite from our transient lifestyle. One of our greatest fears is to become too 'comfortable' and not hear the Lord's call, so we continue to keep our ears and eyes open for additional missions opportunities."

We're not ignoring you!

The editorial staff of *inSpire* receives many class notes every year, and tries to print them all. But because the magazine is published quarterly, it sometimes doesn't include recently submitted class notes. If you don't see your class note here, please be patient. It will appear in a future issue.

outStanding in the field



A Career with Latin America

PTS Alums Support Pastors in Guatemala and Costa Rica

The Presbyterian Church (USA) is celebrating a "Year with Latin America"; for Ross and Gloria Kinsler, it's been more like a career. Both 1960 PTS graduates, the Kinslers have blended education and mission—first in Guatemala, and now in Costa Rica. As a result, Latin American Christians find it easier to attend seminary, and North American Christians have learned about their neighbors to the south.

The pair began their career with thirteen years of service in Guatemala. They then moved Geneva, Switzerland, where they served the World Council of Churches (WCC) for six years.

They have been in San Jose, Costa Rica, for ten years now. Both are professors at Latin American Biblical Seminary, where Ross helps design theological education programs, particularly "alternative" patterns of seminary education.

"The traditional school model brings students to a central place," Ross explained. "An alternative is to decentralize the model and let people stay in their own milieu." The seminarians of Latin America often find it financially difficult to leave their jobs and family responsibilities to attend seminary for three to four years, so Latin American Biblical Seminary has invented ways to bring the seminary to the students. By developing study centers and sister schools throughout Latin America, it has made it possible for seminary students to attend the central school for between two months and one year and accomplish the rest of their studies near their home towns.

"Professors travel from place to place; students study individually and in study groups and centers," Ross said. The combination makes possible much more theological education than would otherwise be a reality for these students. All students need scholarships.

The program is funded by churches in North America and Europe. The seminary is also building up its own resources, with a goal of endowing the John A. Mackay Chair in Christian Thought and Ecumenism. The chair will honor the former Princeton Theological Seminary president, who was known (among other things) for his love of both Latin America and ecumenism.

As the child of missionaries—his parents served in Korea—Ross wanted to "follow that tradition in another part of the world, and Latin America seemed to be opening up." He sees the decentralized education approach of Latin American Biblical Seminary as an example of how the very nature of ministry is changing.

"We are turning toward ministry by the whole faith community," he said. "and moving away from professionalization. Church leaders all have equal access to the seminary. And this is not simply a matter of education design. Theology is not an academic construct. This model leads away from the polarizing of rich and poor. It has to do with the foundations of our faith."

Of course, education for laypeople is an important part of the church's mission. Gloria Kinsler leads study delegations throughout Central America, particularly Guatemala, since there is a Presbyterian Church there. The groups, which are mainly from Presbyterian Church (USA) churches, presbyteries, synods, and seminaries, come to "see what is happening in the Third World and what it has to do with them," Gloria said. "It's a situation of increasing poverty and difficulty."

Still, Gloria said, North American Christians learn about much more than the poverty and hardship of life in Latin America.

"One of the wonderful things about my work is seeing how people are evangelized by the Central American Christians, in the sense of life-changing experiences that make us look at who we are as Christians and as North Americans," Gloria said. "To see God's spirit at work here over and over again is what has given my life meaning." ❙

Amazing "Grace"

A Church Builds Confidence and Common Ground

When Steve Yamaguchi first walked through the sanctuary of Grace Presbyterian Church in Paramount, California, at the beginning of his pastorate there nine years ago, he noticed there was no baptismal font. "Where would we baptize someone?" he asked an elder. "We don't baptize people," came the response.

In fact, those thirty worshippers—whose average age was over seventy—had not baptized anyone for five years, Yamaguchi recalls. But he found the font under a pile of discarded, broken furniture, and returned it to the sanctuary.

That was the beginning of what he has likened to "turning around the Titanic"—the redevelopment of that eighty-year-old, disheartened Japanese American congregation established by the Presbytery of Los Angeles in the early 1920s for Japanese immigrants.

"When I arrived right from seminary in 1988, the church wondered seriously, if not openly, 'Will we survive?'" Yamaguchi remembers. "Today we expect to survive. Now our question is: Where are we going and how faithfully will we do our work of ministry?"

The past nine years have brought vision and hope—and lots of new people. "Our membership is now 128; last Easter in our

outStanding in the field

last class of twenty-five new members, eighteen joined by profession of faith and five by reaffirmation of faith," Yamaguchi reports. "We're welcoming people who have not gone to church before. They're new Christians and new Presbyterians.

"Grace might not look like your typical Presbyterian congregation," he reflects. "We offer you good news and hope if you've been wounded and oppressed. We try hard to welcome all people, regardless of background or condition. Our people have included the homeless and the very privileged, those with little formal education and college professors, people from one to one hundred years old. We include people of Japanese, Korean, Chinese, and other Asian ancestries, Caucasians, Hispanics, and African Americans in lots of blended families. Some people drive an hour to get here, some walk across the street."



photo: Mark Kariya

A smiling Steve Yamaguchi is surrounded by members of his congregation, aptly named Grace Presbyterian Church.

The eclectic mix is not surprising for a church that began on the fringe of mainstream America. Its first congregants were mostly people from rural or depressed areas of Japan, according to Yamaguchi, a third generation *(sansei)* Japanese American who grew up in South Central Los Angeles. Church growth was stemmed by the Immigration Act of 1924 which completely halted Japanese immigration. Then during World War II, Japanese Americans in the Western states were incarcerated in concentration camps; three-fourths of the church members active back in 1988 had been imprisoned or displaced during World War II by the incarceration orders.

Yamaguchi's own grandparents could not be naturalized until the 1954 passage of anti-exclusion legislation. His parents and all of their families were incarcerated in the camps.

"People in our congregation have experienced exclusion," he says. But he is cautious about using the word "inclusive" to describe the church's present ministry.

"Our work at Grace seems more like an 'uncovering' or making manifest what is already the reality of God's household," he says. "We try in our ministry to realize what is already true—that God's vision for the holy catholic church includes the whole world's outcasts."

To help keep the congregation's worship and self-concept from becoming too parochial, Yamaguchi chooses hymns and music from around the world. "We learn, really *learn,* Spanish hymns, Japanese hymns, African hymns," he says. "I remind the congregation that as we sing these hymns, people all around the world are singing them to the same God, on this very same day, and that we are all part of the one church of Jesus Christ. It means a lot to us, a small urban congregation in an overwhelming metropolis, to remember that we're not alone."

Overcoming loneliness and lack of confidence has been a challenge for the congregation. Their first building, in Long Beach, California, was frequently vandalized, and worshippers were mugged on the way from the curb to the front steps of the church. Many quit coming to church by the time the congregation moved to its present site.

"In 1987 they moved into a building in which another congregation had died," he says. "When I was called in 1988, the building was in terrible shape. There was gum on the pews, the pew Bibles and hymnals were torn and scribbled with graffiti, the lawn was just dead grass, and we found three dead kittens beneath some broken furniture in an unused Sunday School classroom. But we started cleaning it up, and the church began to change. We believed people would come, and they did come."

Growing membership has led the congregation to add staff. PTS senior Gerald Arata was an intern there last year, and this year the church will call its first associate pastor.

Grace is a member of the fellowship of the eighteen Japanese American Churches (the JPC) in the Presbyterian Church (USA) who meet annually to support each other. "We're more blended than some of the other JPC churches," Yamaguchi says. "About 80 percent of our members have some Japanese ancestry, but many Japanese Americans do not marry other Japanese Americans. We want to remain sensitive to both the older people who are more influenced by Japanese culture and the younger people who are much more Americanized. Our worship service is in English, but I do a few rubrics in Japanese. My Japanese is moderately functional: I can conduct a bilingual funeral service, but I couldn't order computer parts in Tokyo."

Yamaguchi admits that the work of church redevelopment has been hard. "This little church was so beat up and discouraged when I came that many doubted we'd make it. But I believed we would, and felt deeply called to work for it. I remember Ed Dowey [PTS's Archibald Alexander Professor of the History of Christian Doctrine Emeritus] passionately sharing with my senior class Dr. Mackay's words: 'While you are young and while you are able, go to the hard places and do the hard things.' When I was seeking a call as a senior, lots of folks were lined up hoping to go to the other ministries I was considering. No one was in Grace's line. In the quiet emptiness of that line, I heard God's call."

Obituaries

• Madathiparampil Mammen (M. M.) Thomas

M. M. Thomas, a major force in the Indian church as well as in the worldwide ecumenical movement, died on December 3, 1996. He was eighty years old. Between 1980 and 1987, Thomas was a guest professor of ethics, mission, and ecumenics at Princeton Theological Seminary for one semester in each of six years, teaching such courses as The Gospel in a Pluralistic World, The Church in Mission and Unity, Christian Social Ethics in Asian Perspective, and The Ecumenical Movement. Indeed, according to his friend and colleague Charles West, who is Princeton's Stephen Colwell Professor of Christian Ethics Emeritus, "to say he taught these subjects is hardly adequate. He *was* the ecumenical movement in our midst. He embodied the world church in mission and through his teaching presence made us a part of it." Thomas was born into a devout Mar Thoma Christian family in Kerala, India. He was the first secretary of the Youth Christian Council of Action in Kerala, and was then secretary of the Student Christian Movement in Madras, India. From there he became youth secretary of the Mar Thoma Church. From 1947 to 1952 he served on the staff of the World Student Christian Federation in Geneva, Switzerland, with a special emphasis on Christian political witness. He helped plan the first assembly of the World Council of Churches in 1948, and was active in the formation of the council's Department of Church and Society, of which he became an active member and served as chairperson from 1961 to 1968. He also chaired the World Conference on Church and Society in Geneva in 1966. From 1968 to 1975 he was chairperson of the Central Committee of the World Council of Churches itself, guiding it through some of the stormiest years of its history. He received an honorary doctorate from the University of Uppsala in 1978. From 1952 until his retirement in 1976, he was director of the Christian Institute for the Study of Religion and Society in India, where he helped to create literature for the guidance of the church and society of India on social policy, Christian-Hindu relations, political analysis, family problems, and ecumenical affairs. He also wrote a large and diverse number of books of his own in English and his native Malayalam, including *Man in the Universe of Faiths, Secular Ideologies and the Secular Meaning of Christ, The Christian Response to the Asian Revolution, The Realization of the Cross,* and a series of Bible studies for the church in Kerala. At the risk of imprisonment he opposed Indira Gandhi's suspension of democracy in 1976, a position which led indirectly to his appointment as governor of the largely Christian province of Nagaland, where he served from 1991 to 1993. At the time of his death he was actively promoting a three-year research project on mission and evangelism for India, to which he had recruited two PTS faculty members as advisors. As West noted, "through the power of his thought, the breadth of his vision, and the genius of his diplomacy, he has influenced the mind and policy of the ecumenical movement more than any other person save its architect, W. A. Visser't Hooft. He was for a while our teacher and our friend. He remains our inspiration and our challenge."

• William J. Duvall, 1932B

William J. Duvall, a Methodist Episcopal minister who served churches in New Jersey, died on October 7, 1996. He was eighty-nine years old. Duvall was ordained on March 6, 1932. He pastored Hedding Methodist Episcopal Church in Bellmawr, NJ, from 1930 to 1932, and churches in Barnsboro and New Sharon, NJ, from 1932 to 1934. He also served churches in English Creek and Bethel, NJ, from 1934 to 1936. Other churches in his ministry included Billingsport Methodist Episcopal Church in Paulsboro, NJ, where he was called in 1936; Trinity Methodist Church in Clayton, NJ; and the First Methodist Church in Salem, NJ, where he was called in 1958. He was a Civil War historian and for several years hosted a weekly television program in the Philadelphia area on Abraham Lincoln. He loved to travel and visited thirty-four countries on six continents. He is survived by his wife, Mildred Duvall, and by their daughters, Elinor D. Heermans and Carol D. Garrett.

• Galbraith Hall Todd, 1938B, 1939M

Galbraith Hall Todd, who spent fifty years as pastor of Arch Street Presbyterian Church, Philadelphia, PA, died on January 28, 1997. He was eighty-two years old. Ordained by Erie Presbytery on June 7, 1938, Todd received his first call as pastor of Pierce Avenue Presbyterian Church in Niagara Falls, NY, where he served from 1940 to 1944. He became pastor at Arch Street Presbyterian Church in 1944, and retired from that church in 1994. From 1948 to 1968, he was a lecturer in homiletics at Reformed Episcopal Seminary. He was the author of several religious books, including *The Gamblers at Golgotha,* which was based on fourteen of his Lenten sermons. In 1964, he delivered the opening prayer of the U.S. Senate. He was the chaplain of several fraternal organizations, and enjoyed history and genealogy.

• James L. Ewalt, 1940B

James L. Ewalt, former pastor of Eastminster Presbyterian Church in Hyattsville, MD, died on January 18, 1997. He was eighty-one years old. Ewalt was ordained on June 17, 1940, by Erie Presbytery. He was the associate pastor of the Second Presbyterian Church, Elizabeth, NJ, from 1940 to 1941, and was then called to pastor Linden Presbyterian Church in Linden, NJ, where he stayed from 1941 to 1943. He then served a three-year stint in the United States Army. From 1946 to 1960 he was pastor of the First Presbyterian Church, Crafton, PA, and in 1960 became associate pastor of the First Presbyterian Church of Red Bank, NJ, where he stayed until 1963. In that year he was called as pastor of Eastminster Presbyterian Church, Hyattsville, MD. He is survived by his wife, Anna, and by their children, John Ewalt and Martha Grant.

Obituaries

• William R. Johnston, 1942B

William R. Johnston, former pastor of the First Presbyterian Church of Murrysville, PA, died on December 22, 1996. He was seventy-nine years old. Johnston was ordained by Redstone Presbytery on June 4, 1942. He was pastor of Round Hill Presbyterian Church in Elizabeth, PA, from 1942 to 1946; and pastor of the First Presbyterian Church, Scottdale, PA, from 1946 to 1951. In 1951 he became executive of Redstone Presbytery in Uniontown, PA, a post he held until 1954. In that year he was called as pastor of the First Presbyterian Church, Uniontown, PA, where he stayed until 1961, when he was called as pastor of the Murrysville church. He served in the United States Marine Corps from 1937 to 1941. Johnston is survived by his wife, Barbara Johnston, as well as by their children: William Nevin Johnston, Elizabeth Johnston, Susanne Leggett, Mary Jacob, Nancy Shannon, and Sarah Kolcun. He is also survived by four stepchildren: Christopher, Amy, David, and Timothy Volk.

• George F. Mace, 1943B

George F. Mace, a pastor and presbytery executive who served the church in Ohio and Missouri, died on October 14, 1996. He was eighty years old. Mace was ordained in May 1943 by the Presbytery of Philadelphia. His first call was as pastor of the First Presbyterian Church, Perrysburg, OH, where he stayed until 1949. In that year he was called as pastor of Mifflin Presbyterian Church, Gahanna, OH, where he served for eleven years. From 1960 to 1967 he was associate pastor of Forest Hill Presbyterian Church in Cleveland Heights, OH, and in 1967 he became a member of the urban staff of St. Louis Presbytery, St. Louis, MO. He became associate executive of Elijah Parish Lovejoy Presbytery, also in St. Louis, in 1970. Mace is survived by his wife, Maxine Mace.

• Robert D. Baynum, 1954B, 1966M

Robert D. Baynum, a teacher and social worker who served churches in Tennessee, Pennsylvania, Virginia, Missouri, and Michigan, died on December 10, 1996. He was seventy years old. Baynum was ordained by Morris and Orange Presbytery on June 15, 1954. He was called to be the assistant pastor at the Second Presbyterian Church, Butler, PA, where he served from 1954 to 1955. He was pastor of Manassas Presbyterian Church, Manassas, VA, from 1955 to 1961, and minister of education at the Second Presbyterian Church, Kansas City, MO, from 1961 to 1962. From 1962 to 1965 he was the minister of parish life at the First Presbyterian Church, Birmingham, MI. In 1973 he became a counselor at the State Correctional Institution at Graterford, PA, as well as a caseworker and human services aid for the Philadelphia County Board of Assistance. He is survived by his wife, Jane Baynum, and his children: Bruce, Beth, Robert, and Paul.

• C. Fred Mathias, 1957B

C. Fred Mathias, pastor of Northminster Presbyterian Church, Indianapolis, IN, died on December 15, 1996. He was sixty-four years old. Mathias, who had been pastor of that church for the past eleven years (since 1985), was murdered in his home. His wife, Cleta Mathias, was also killed. The killer or killers have not been caught. Mathias was ordained by Northumberland Presbytery on June 6, 1957. His first call was as associate pastor of the First Presbyterian Church in York, PA, where he served from 1957 to 1960. He was pastor of the First Presbyterian Church, West Chester, PA, from 1960 to 1965. In 1965 he was called as pastor of Westminster Presbyterian Church in Wilmington, DE. The Mathiases are survived by their children: Mark Mathias, Garth Mathias, and Anne O'Neil.

• Theodore Sieh, 1957b

Theodore Sieh, the founder and artistic director of New York City's Bel Canto Opera Company, died on September 22, 1996. He was seventy-one years old. Born in Hainan, China, he studied both theology and music before immigrating to the United States in 1955 to study at Princeton Seminary and at the Juilliard School of Music. Sieh learned the bel canto operatic tradition from the Italian tenor Tito Schipa, one of its great exponents. He founded Bel Canto Opera in 1969 to produce older, little-known operas and to give young singers a start, and presented modestly staged performances in the meeting hall of Madison Avenue Baptist Church, New York, NY. In 1979 the company moved to Martin Luther King High School, on the upper west side of Manhattan. The company's highlights included productions of Auber's *Manon Lescaut,* Paisiello's *Barbiere di Siviglia,* and the world premier of *Tao Yuan,* a fantasy play combining music and dance by the Chinese composer Sung Fu Yuan. He left Bel Canto Opera in 1985, but came out of retirement to direct *Lakme* in 1991. He is survived by his wife, Eleanor Sieh, and their children, Peter Sieh and Catherine Birchard.

• Mac C. Wells, 1969B, 1970M

Mac C. Wells, a pastor who served churches in New Jersey and Indiana, died on November 21, 1996. He was seventy-eight years old. Wells had a long career in the United States Air Force, where he served from 1947 to 1965, before coming to seminary. He was ordained by Washington City Presbytery on May 11, 1969. From 1966 to 1969 he was the business administrator of the First Presbyterian Church, Princeton, NJ. In 1969 he was called first as the assistant pastor and then the associate pastor of Nassau Street Presbyterian Church, Princeton, NJ, which was a church formed from the union of the First Presbyterian Church and St. Andrew's Presbyterian Church. In 1975 he became associate pastor of the Second Presbyterian Church, Indianapolis, IN. Wells is survived by his wife, Mauveleene Wells.

In addition to those whose obituaries appear in this issue, the Seminary has received word that the following alumni/ae have died:

Henry Little Jr., 1923B
Harry H. Bryan, 1939G
A. Walker Hepler, 1939B
Shinnosuke Miyamoto, 1950b
Michael Samartha, 1968M
Lucy Poba, 1983E

The obituaries of many of these alumni/ae will appear in future issues.

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Gifts

This list includes gifts made between October 22, 1996, and January 23, 1997.

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The Reverend James A. Allison Jr. ('51B) to the Scholarship Fund
The Reverend Frederick J. Allsup ('42B) to the Annual Fund
The Reverend Dr. Russell W. Annich ('32B) to the Scholarship Fund
Ms. Lorna M. Armstrong to the Annual Fund
Ms. Mary Armstrong to the Mary Armstrong Memorial Book Fund
Ms. Lily Stall Bauernschmidt to the Harwood and Willa Childs Memorial Scholarship Endowment Fund (gift given 2/14/96)
The Reverend Dr. Samuel W. Blizzard Jr. ('39B) to the Samuel Wilson Blizzard Award
The Reverend John R. Booker ('55B) to the Annual Fund
Mr. Clement A. Bowle to the Clement A. Bowle Family Memorial Scholarship Endowment Fund
The Reverend George Chalmers Browne ('40B) to the Alumni/ae Roll Call
Mrs. Betty C. Bryant to the Newton W. and Betty C. Bryant Scholarship Endowment Fund
The Reverend Dr. Edward J. Caldwell Jr. ('38B) to the Annual Fund
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The Reverend Dr. Allan M. Frew ('35B) to the Scholarship Fund
Mr. Raymond H. Gould to the Alumni/ae Roll Call
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The Reverend A. Walker Hepler Jr. ('39B) to the Alumni/ae Roll Call
The Reverend Dr. James Holmes (1826b) to the Annual Fund
The Reverend Dr. Reuel E. Johnson ('48B) to the Annual Fund
Dr. Edward J. Jurji ('42B) to the Annual Fund
Miss Elsie M. Knodel to the Annual Fund
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The Reverend William Robert Raborn ('50B) to the Annual Fund
Ms. Edith D. Rambo to the Alumni/ae Roll Call
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The Reverend Dr. Alvin Duane Smith ('45B, '47M) to the Annual Fund
The Reverend Dr. J. Ross Stevenson to the Annual Fund
Mr. Hugh M. Sullivan to the Annual Fund
Mrs. Catherine H. Sulyok ('51E) to the Kalman L. and Catherine H. Sulyok Scholarship Endowment Fund
Dr. Kalman L. Sulyok ('56D) to the Kalman L. and Catherine H. Sulyok Scholarship Endowment Fund
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The Reverend Donald K. Theobald ('43B) to the Scholarship Fund
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The Reverend Dr. Raymond C. Walker ('10B) to the Annual Fund
Dr. David A. Weadon to the David A. Weadon Memorial Endowment Fund
The Reverend Mac C. Wells ('69B) to the Alumni/ae Roll Call
Ms. Marian Lawder O'Brien Whitman to the Lawder Scholarship Endowment Fund

In Honor of

The Reverend Dr. Robert W. Battles Jr. ('64M) to the Scholarship Fund
Mrs. Ruth Battles to the Scholarship Fund
James Bell, Esq.. to the Annual Fund
Mr. Newton W. Bryant to the Newton W. and Betty C. Bryant Scholarship Endowment Fund
The Reverend Fergus Cochran ('70B) to the Annual Fund (gift given 2/16/96)
Ms. Dorisanne Cooper ('96B) to the Annual Fund
The Reverend Dr. Geddes W. Hanson ('72D) to the Edler G. Hawkins Prize
The Reverend William O. Harris ('54B) to the Speer Library Fund
The Reverend Henry F. Jonas ('52B) to the Annual Fund
The Reverend Margaret Grun Kibben ('86B) to the Annual Fund
The Reverend Dr. Nancy E. Muth ('79B) to the Annual Fund
The Reverend Ann R. Palmerton ('86B) to the Scholarship Fund
Mrs. H. Whitney Gillis Steinhauser to the Scholarship Fund
Mr. Ralph M. Wyman to the Annual Fund
The Reverend Otto M. Zingg ('62B) to the Scholarship Fund

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In Appreciation of

The Reverend Dr. Charles L. Bartow ('63B) to the Alumni/ae Roll Call
Mrs. R. Paula Bartow to the Alumni/ae Roll Call
The Reverend Charles L. Cureton III ('60B) to the Annual Fund
Dr. and Mrs. Kenneth Glassman (Robyn) and Family to the Annual Fund
The Reverend Henry F. Jonas ('52B) to the Annual Fund
The Lending Library to the Center of Continuing Education
The Reverend Dr. Hugh M. Miller ('42B) to the Annual Fund
Ms. Melinda Nichols to the Scholarship Fund
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Princeton Theological Seminary's "help" with Dr. Robert W. Morrison ('69B) to the Annual Fund
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Seminary work to the Annual Fund
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Speer Library "for many pleasureful hours" to the Annual Fund

Did You Know That...?

- the average debt of the entering PTS Class of 1996 (M.Div. students who will graduate in 1999) at the time of matriculation was $13,169
- 40 per cent of this class began their seminary education in debt
- of the 144 M.Div. students who graduated from Princeton in 1996, eighty one graduated with student loan debt, an average of $14,680 per student
- PTS students spend an average of $1,030 for books each year
- the maximum need-based grant to PTS students is $7,285 (full tuition and comprehensive fees, but not room and board)
- PTS scholarship aid pays full tuition for many students, but many other expenses must be met by other income sources
- of the 115 M. Div. students that began seminary in the fall of 1996, 105 are receiving grant and scholarship aid



The Reverend Chase S. Hunt is the Seminary's director of planned giving. For more information, call him at 609-497-7756.

Kay Ledward made a discovery.

That was nearly twenty years ago. Recently widowed, she elected to take on the investment and management of her financial resources herself, quite a challenge. Devout in her faith, Kay has always taken seriously the responsibility of Christian stewardship and its influence on her priorities and the decisions she makes in the course of her daily living. A faithful and longtime member of her local church, Kay has also been a friend of the Seminary through the years. The discovery she made was the Princeton Seminary Fund, our pooled income fund. It is one of the life income plans we offer through our planned giving program.

Kay discovered that an investment in that fund of $1,000 or more would both advance the cause of the Seminary and pay her income on a quarterly basis. She liked the idea that this income was variable according to the fortunes of the market, and could grow in a growing economy. She was also interested to learn that a gift to the Princeton Seminary Fund would entitle her to a charitable deduction for income tax purposes. Over the ensuing dozen years, she made several such gifts to that fund. At her death, these monies will establish an endowed memorial fund bearing the names of Kay and her husband, Robert.

More recently, Kay Ledward made another discovery! This was of a life income plan called a charitable gift annuity. Some years older now, Kay found it appealing that such an annuity pays her a fixed amount based on her age at the time the agreement is established, and that a portion of the quarterly payment she receives comes to her tax free. This arrangement also entitles her to an income tax charitable deduction. Since this discovery, Kay has made a number of gifts to the Seminary by way of these annuities, which will ultimately become a part of the same memorial fund as her pooled income fund gifts mentioned earlier.

If you would like to make the discoveries Kay Ledward made for yourself, or learn of other opportunities offered through our planned giving program, I invite you to contact me by mail or by calling me at 609-497-7756.

End things

When I graduated from seminary, I had everything planned. Like so many of my classmates, I would serve a few years as an assistant or associate pastor. Then I would move to a small church as solo pastor, followed by an assortment of larger churches. Hopefully, I would "peak" with a head-of-staff position.

I started off right on schedule. The First Presbyterian Church in Stillwater, Oklahoma, called me as assistant pastor. Soon they changed the call to associate pastor. My path was set.

Things were going just as I planned. I was just doing my job when a member of my congregation asked me to lead a worship service for his Army Reserve unit. It was early enough in the morning that it did not interfere with the Sunday service in my congregation. [A little service to the community never hurt anybody, I told myself.] They asked me to come back again. Then they asked me to become their chaplain. [Wait a minute! This wasn't in my plans. In fact, I had protested against the military in seminary!] But the unit had no one to be a pastor. I discovered that many of the unit members had no civilian church contact. When faced with ethical dilemmas, the reservists had no one to advise them. When struggling with marriage problems, they had no contact for counseling. Something tugged at me. Before I knew it, I was attending Chaplain Officer Basic Course at Fort Monmouth, New Jersey.

My plans were slightly altered, but I was not too far off track. I was still working in the local church. I only met one weekend a month with my reserve unit. That would not affect the course of my career.

The plan changed when another Presbyterian chaplain suggested I apply for active military duty. The Army did not have many female chaplains. They needed me. [But I owned a house. I had two dogs. I had a plan.] I felt a pull. Before I knew it, I had orders for active duty. I was packing up everything I owned and heading to Fort Lewis, Washington.

Now what? Could I salvage any part of the plan? Counseling soldiers and their families about personal issues was not so different from my civilian ministry. Granted, the multicultural aspect of chaplaincy added an interesting dimension, but the hurts and hopes of the people were the same. Perhaps I could still get back on track.

I was learning the ropes of ministry in the military community when my medical unit got orders to head for Somalia. [But I hadn't figured things out yet. I had only been on active duty for three weeks!] Before I knew it, I was in Mogadishu. I was leading worship while automatic weapons were fired from the roof of the building. I was sitting in the office of the Pakistani liaison officer arranging for my Muslim soldiers to attend mosque on Fridays. This certainly was not in my plans. I was so far from my path I would never get back!

Another Princeton Seminary alumna, Gail Anderson Ricciuti ('73B), co-pastor of the Downtown Presbyterian Church in Rochester, New York, was the commencement speaker for the class of 1982. I still remember what she said. She suggested that we embrace a "knapsack theology." We should not get so rooted in one place that we could not pick up and go on a moment's notice. What she called a "knapsack," we call "rucksacks" in the army. A good soldier will keep a rucksack packed at all times, ready to pick up and go when the call comes.

I never imagined how important "knapsack theology" would become in my ministry. I would have missed so much had I been firmly planted in one place—travel to many exciting places, working side by side with ministers from a wide variety of denominations and faith groups, celebrating Passover with Jews and Christians while deployed to a Muslim country, leading worship for people who had never met a woman in uniform, facing a greater variety of counseling issues in one month than I might see in an entire year in a civilian parish. If I had not followed that call, I would have missed an incredible opportunity.

My career plans have certainly changed. Actually, I have stopped planning. My rucksack is packed. I am ready to go!



Chaplain Barbara K. Sherer ('82B) is a captain in the United States Army. She works at the United States Army Chaplaincy Services Support Agency at the Pentagon.

con ed calendar

June

2–13 **Institute of Theology (St. Andrews, Scotland)**

22–27 **56th Annual Institute of Theology (Princeton, NJ)**
Singing a New Song

For more information, contact the Center of Continuing Education,
12 Library Place, Princeton, NJ 08540, 609-497-7990 or 1-800-622-6767, ext. 7990

Summer School 1997 calendar

July 2–August 22

Biblical Hebrew (six credits)
J. J. M. Roberts
New Testament Greek (six credits)
Brian K. Blount

July 7–11

Theology and the Arts One week on campus followed by two off-campus weekends, to be announced, and directed study.
Max Stackhouse

July 7–25

Exegesis of the Book of Jonah (Hebrew text)
Robert B. Salters
Literary Criticism of the New Testament
Andrew K.M. Adam
Doing Dogmatics Today (afternoon sessions)
Christopher L. Morse
Mobilizing Congregations for Ministry and Witness (afternoon sessions)
John W. Stewart

July 28–August 15

The Christian Mission in a Pluralistic Culture
Alan P. Neely
Basics of Pastoral Care and Counseling (afternoon sessions)
James W. Ellis Jr.
Urban Ministry and Youth Crisis
Michael J. Christensen
From Text to Sermon
Nancy Lammers Gross

August 18–22

Presbyterian Church Polity (one credit)
H. Dana Fearon III

For more information about summer school or to register, please call 609-497-7820

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Princeton Theological Seminary

summer 1997

Beyond the Comfort Zone

The C.P.E. Experience



photo: Chrissie Knight

Princeton in photos

Happy graduates Clif Johnson (B), Neal Magee (B), and Diana Brawley (Th.M.) pose together on the Seminary's one hundred eighty-fifth annual commencement. Magee will stay on at PTS for one year as webmaster of the Seminary's new web site. Visit us at www.ptsem.edu.

inSpire
Princeton Theological Seminary

Summer 1997
Volume 2
Number 4

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On the Cover
The flavor of the clinical pastoral education experience is conveyed in images caught by student photographer Chrissie Knight at St. Mary Medical Center in Langhorne, PA, where senior Leslie Mott and Lisa Hess ('96B and a Ph.D. candidate) did their CPE unit this summer.

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in this issue

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Janet E. Weathers, Princeton's assistant professor of speech communication in ministry, settles in to her new life at PTS.
by Hope Andersen



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Is there life after seminary? Graduates from the Class of 1996 return for PTS's annual continuing education workshop focusing on the transition from academia to the 'real' world.
by Julie E. Browning



12 • Shaping the Pastoral Role
Through intense, hands-on experience, clinical pastoral education (CPE) enables participants to examine how the "self" both contributes to and detracts from their ministry.
by Hope Andersen

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from the president's desk

Dear Friends and Colleagues:

Summer at Princeton Seminary provides a change of gears, but certainly not a cessation of activities. This summer, more than 120 students are on campus studying Greek and Hebrew in the Summer Language Program, and 78 students are taking one of ten courses offered in preaching, exegesis, theology, and pastoral care.



In addition, we had two very successful summer Institutes of Theology in June, one in Princeton and one in St. Andrews, Scotland, jointly sponsored with St. Mary's College. There are exciting plans underway to make the partnership with St. Andrews an ongoing part of our continuing education program. You'll hear more about those plans in the fall issue of *inSpire*.

As we prepare for the opening of the new academic year, we await with anticipation the arrival of three new faculty members, a new librarian, and three new administrators (about whom you will read in the issue); the opening of the Witherspoon Apartments, a new housing complex for second-career single students; and the debut of the PTS web site!

As always, we welcome your participation with us in the exciting venture of theological education.

With every good wish and warmest regards, I remain

Faithfully yours,

Thomas W. Gillespie

Thomas W. Gillespie

Letters

Enjoying the Journey

Thanks for *inSpire*. It is good in retirement to hear a little of what is being done at Princeton to continue the struggle.

I particularly enjoyed the article on spirituality that appeared in the fall 1996 issue that stressed the plurality of means but the unity of goal in our common spiritual quest.

It occurred to me that the Seminary should not be too overly concerned that alumni/ae think their seminary didn't do a very complete job in preparing them for the whole of their ministry. How could it possibly?

The best any seminary can do is to set disciples on a course of discovery, giving them tools to continue the journey, a compass and a sextant if you like, and the knowledge of how to use them effectively! It is up to the individuals to continue their own journeys of exploration, hewing jewels from the rocks along the way and gaining sustenance from the continuing fruits to be found in the countryside explored.

A seminary graduate who "knows it all" is a menace! Those who know they are committed to a lifelong exploration of what the Spirit is doing in them, in the church, and in the world will go far in their service of the Kingdom and of their fellow human beings.

Continue to box the compass then Princeton, and may you all learn to take a fix on the Son!

Edward A. Johnston('64M, '91D)
Canterbury, New Zealand

Thanks for Stewart's Views on Evangelism

I write to congratulate you on the spring issue of *inSpire*—especially for John Stewart's essay on the thorny thicket of contemporary evangelism. It is clear, concise, and aware of both the religious pluralism of the global village and of the enduring singular verities of the Gospel. My compliments to him. His thinking nourishes mine.

Bennett J. Sims ('49b)
Hendersonville, NC

***Correction:** We incorrectly reported that PTS professor James Moorhead was the editor of* **The Journal of American History.** *The journal he edits is* **The Journal of Presbyterian History.** *We regret the error.*

Lost, Then Found

This is a story out of the past. I write this letter at the urging of the Reverend Dr. Alexander Biro ('36M) of Budapest, Hungary.

Alexander arrived at the seminary in 1935 and occasionally assisted my father, Alexander Daroczy ('23M), in his parish in Carteret, NJ. With World War II on the horizon, father pleaded with Alexander not to return to Hungary, but he felt duty bound to his country to return. We never heard from, or of, Alexander Biro again and thought him dead. A news item in an early 1990s *inSpire* alerted me to his whereabouts, and in calling the Seminary, I received Alexander's address.

This began a six-year correspondence with an old friend that culminated with a reunion in Hungary in 1996.

Irene C. D. Hutton, widow of Lewis J. Hutton ('44B)
Kingston, RI

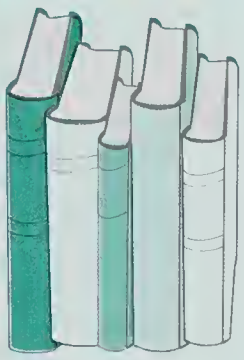
What about Women?

I want to thank you for the "Women in Ministry" issue of *inSpire*. In the pastorate, I am finding ministry to be challenging, filled with blessings, and a lot of work. I grow more and more thankful for the solid theological education I received at Princeton. However, I have recently been told the dismaying news that the percentage of women students has dropped from approximately forty-two percent in 1992 to twenty-seven percent today. According to Hartford Seminary, overall numbers for both women clergy and students is and has been increasing. Something therefore is seriously wrong, and I would like to see this issue addressed in future publications.

Janet L. Abel ('95B)
Endwell, NY

on&off Campus

Hot Off the Press from the Faculty



Finished all of your summer reading? Pick up one of these titles recently written by a member of the Seminary's faculty.

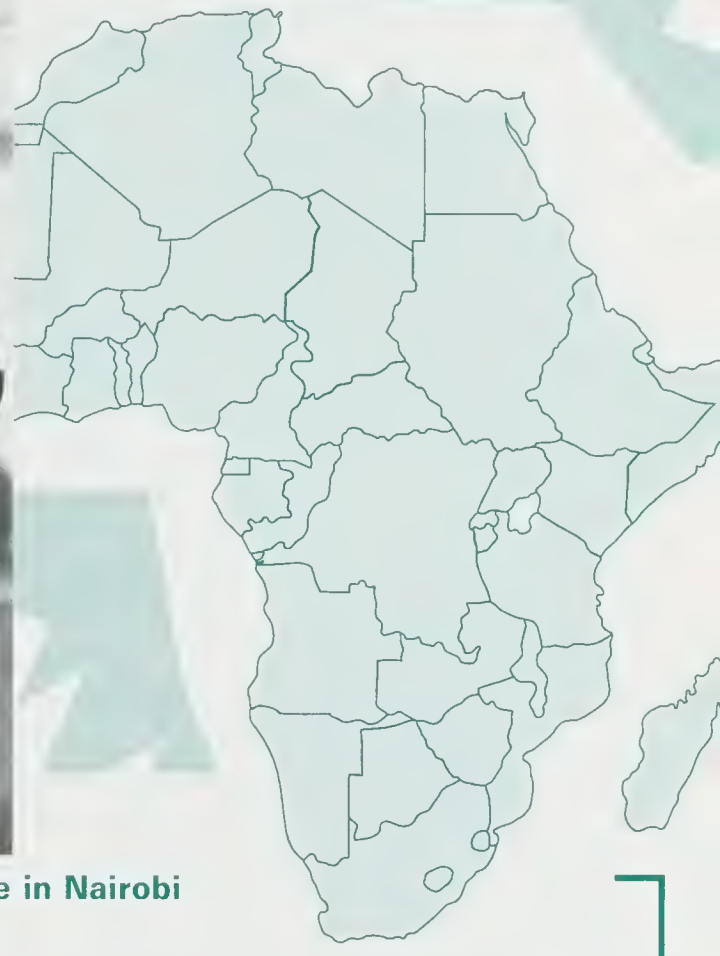
God's Human Speech: A Practical Theology of Proclamation, by Charles L. Bartow, the Carl and Helen Egner Professor of Speech Communication in Ministry. Eerdmans, 1997.

Men, Religion, and Melancholia: James, Otto, Jung, and Erikson, by Donald Capps, the William Harte Felmeth Professor of Pastoral Theology. Yale University Press, 1997.

Essays in Postfoundationalist Theology, by J. Wentzel van Huyssteen, the James I. McCord Professor of Theology and Science. Eerdmans, 1997.

These books are available through Princeton Theological Seminary's Theological Book Agency (TBA). To place an order by phone, call 609-497-7735. To fax an order, use fax number 609-279-9195 and include a VISA or MasterCard number with expiration date.





PTS Alumnus Beaten during Violence in Nairobi

Along with the rest of the world, Princetonians were alarmed to read in the July 8 *New York Times* that Timothy Njoya, a pastor in the Presbyterian Church of East Africa and a PTS graduate in the Class of 1971, was beaten by police during a pro-democracy rally in Nairobi, Kenya, the day before. The police crackdown, in which at least nine people were killed, came after weeks of sporadic student protests against Kenyan president Daniel Moi's one-party system.

Njoya, who has pushed for reforms from his pulpit throughout Moi's presidency, took refuge with other demonstrators in the Anglican All Saints Cathedral. Police wielding clubs forced their way into the church and launched tear-gas canisters at the demonstrators. In a related news story in the *Philadelphia Inquirer,* Njoya reported that he spent the next hour negotiating with the local police and that things were peaceful until Moi's presidential guard arrived with lights flashing and sirens blaring. They took over command from the locals, shouting "Who is Njoya? Who is this non-entity?"

They then beat Njoya with ax handles; he reported that he would have been killed were it not for three Kenyan journalists who threw themselves on his body as he lay on the ground.

Njoya was hospitalized for several days with broken bones and severe lacerations and then returned to his home. He said the police commander later apologized for the attack, and Njoya accepted the apology, saying that talking was what the protesters were looking for.

Njoya plans to travel to Canada in mid-August to teach there for the next nine months. PTS alumna Nyambura Njorge (on the staff of the World Council of Churches and a good friend of Njoya's) said he was grateful for the prayers and concern of members of the Seminary community who contacted him after the violence.



photo: Chrissie Knight

On May 14, PTS bid a fond farewell to Tim Richards, who has been in charge of feeding the Seminary's students, staff, and guests for the past eight years as director of food service. (He was assigned to PTS as assistant director of food service in 1988 by Aramark, with whom the Seminary contracts, and was promoted to director in 1988.) Richards left to head up food services at Drew University in Madison, NJ.

"I will miss PTS and the sense of community I felt here," said Richards. "My staff and I always tried to give the community not just a product, but food served with caring, given as a gift. And I'm leaving you in good hands with Amy." Amy Ehlin, Richards's assistant director, succeeds him as director.

Among speakers at Richards's farewell luncheon, which was attended by a dining hall-full of students, faculty, and staff as well as Richards's parents, Janet and Jim, and his wife, Joicy Becker-Richards (director of media services at the Seminary), was PTS associate professor Nora Tisdale. "Under your leadership," she said, "the food service at this institution has become a genuine ministry of compassion and care for the community—a way in which gracious hospitality is extended to all who pass through this place. You have a special gift for making celebrations truly celebratory, and for enabling the community to forge bonds around well-laden and artfully decorated tables....Your ministry has been highly sacramental."

To express their gratitude, PTS presented Richards with goodbye gifts: a rocking chair, a PTS umbrella, and a PTS sweatshirt. Ehlin, representing the food service staff, gave him a leather briefcase.

on&off Campus

New Faculty and Staff Join PTS Community

Seven new faculty members and administrators joined the Princeton Seminary community this summer.

Ellen T. Charry is the Margaret W. Harmon Associate Professor of Systematic Theology. She comes to PTS from a position as assistant professor at the Perkins School of Theology in Dallas. A Ph.D. graduate of Temple University in Philadelphia and an Episcopalian, she teaches in the fields of systematic and historical theology and has a special interest in bringing the pre-modern doctrinal heritage of the church into conversation with contemporary feminist insights.

Robert C. Dykstra has been appointed as assistant professor of pastoral theology. He earned both his M. Div. and his Ph.D. from Princeton Seminary. Before returning to join the PTS faculty, he taught theology at the University of Dubuque Theological Seminary. An ordained Presbyterian minister, Dykstra has special interest in pastoral care and counseling and developmental theory.

Kenda Creasy Dean, a United Methodist pastor who has worked in congregational settings with both youth and college students, joins the faculty as assistant professor of youth, church, and culture. She served as a consultant to PTS's School of Christian Education and to its new Youth Ministry Institute while she was completing her Ph.D. at the Seminary. She is interested in the relationship between culture, adolescence, and mainline Protestant churches.

Stephen D. Crocco, the new James Lenox Librarian, was director of the library at Pittsburgh Theological Seminary from 1987 until he came to Princeton this summer. He is trained in religious ethics, having earned his Ph.D. from Princeton University's Religion Department, and is currently the archivist of the Society of Christian Ethics.

R. Scott Sheldon, an M. Div. graduate of the Seminary, returned in July to begin a new position in the Center of Continuing Education as coordinating director of congregational life. He just completed four years as executive presbyter of Cayuga-Syracuse Presbytery in New York State; prior to that he served as an associate pastor at the First Presbyterian Church in Northport, NY.

Adrian Backus began his new position as director of research, planning, and special projects for the Seminary in July. An attorney, he received his M. Div. degree from PTS last spring. Before entering seminary, he was responsible for the overall administration of Africare, a ten million dollar, USAID-funded, private-sector agro-business and family planning program for several African nations. While doing this work, he lived in Rwanda and Burundi in Central Africa and in various countries in West Africa.

Chester Polk Jr., also a PTS graduate, will be the Seminary's assistant director of field education. A minister in the Southern Baptist Convention, he was a church starter strategist and consultant for his denomination in Fresno, CA, before returning to Princeton. He has also served as an associate minister of Shiloh Baptist Church in Trenton, NJ, and as senior pastor of Mount Salem Baptist Church in Victoria, TX. He will work with churches and students with a congregational-based system of polity.

In other faculty and staff changes announced by the Seminary's Board of Trustees, **James F. Armstrong** retired as the James Lenox Librarian and was given emeritus status. He continues as the Seminary's academic dean. **Ellen L. Myers** retired as assistant for academic affairs and was given emeritus status.

James F. Kay was assigned to the Joe R. Engle Chair of Homiletics and Liturgics. **Paul E. Rorem,** a medieval church historian, was promoted to the rank of professor.

Joicy Becker-Richards was promoted to the position of director of media services.

Sam Moffett: Man on a Mission

Dr. Samuel H. Moffett, PTS alumnus ('42B) and the Seminary's Henry Winters Luce Professor of Ecumenics and Mission Emeritus, returned to his birthplace of Pyongyang, North Korea, on January 25, 1997, exactly 107 years after his father, Samuel A. Moffett, first set foot on Korean soil. This was his first visit to northern Korea in sixty-two years.

Moffett and his wife, Eileen, were members of a delegation on a humanitarian mission to deliver medical supplies, including an ambulance funded by the Eugene Bell Foundation, to the North. They were responding to an acknowledged desperate food shortage following two years of floods and drought in the North. Most members of the group were, like Moffett, alumni of the Pyongyang Foreign School. Others were medical doctors and members or relatives of the Bell family.

Since the division of Korea in 1948 into two republics, the North Koreans have turned to their close allies, the Russians and the Chinese, for support. Recently, however, the climate has changed, and the North is increasingly open to receiving much-needed assistance from other sources. Hence, the humanitarian effort in January.

The religious climate, too, is changing. According to statistics provided by officials in the government, there are three open churches in Pyongyang—two Protestant and one Catholic. In addition, officials in the North acknowledge ten semi-public meeting places and an estimated five hundred unregistered house churches.

Members of the Pyongyang delegation returned to North Korea in May with a twenty-seven-car train filled with grain and rice seed, as well as ten portable greenhouses intended to serve as models for the Koreans to reproduce and use in growing food.



Unlike members of the first delegation, who were not permitted to leave Pyongyang, the second group traveled outside the city and into more rural areas. A third group is scheduled to take additional food into the country later this year.

Moffett, who hopes to be among those to return to Pyongyang in the near future, served as a missionary in South Korea from 1955 to 1981. In addition, he taught at the Presbyterian Theological Seminary in Seoul, which was founded by Samuel A. Moffett in 1901 and is now the largest Presbyterian seminary in the world, for twenty-two years. From 1966 to 1977, he served as the dean of the graduate school there and acted as its associate president from 1974 into the 1980s. While in Seoul, he served as co-founder and first director of the Asian Center for Theological Studies and Missions from 1974 to 1981.

Currently working on the second volume of *A History of Christianity in Asia,* Moffett will return to Seoul in October to receive an honorary degree from Soongsil University, founded one hundred years ago by his father.

on&off Campus

Princeton's Bricks and Mortar Shine

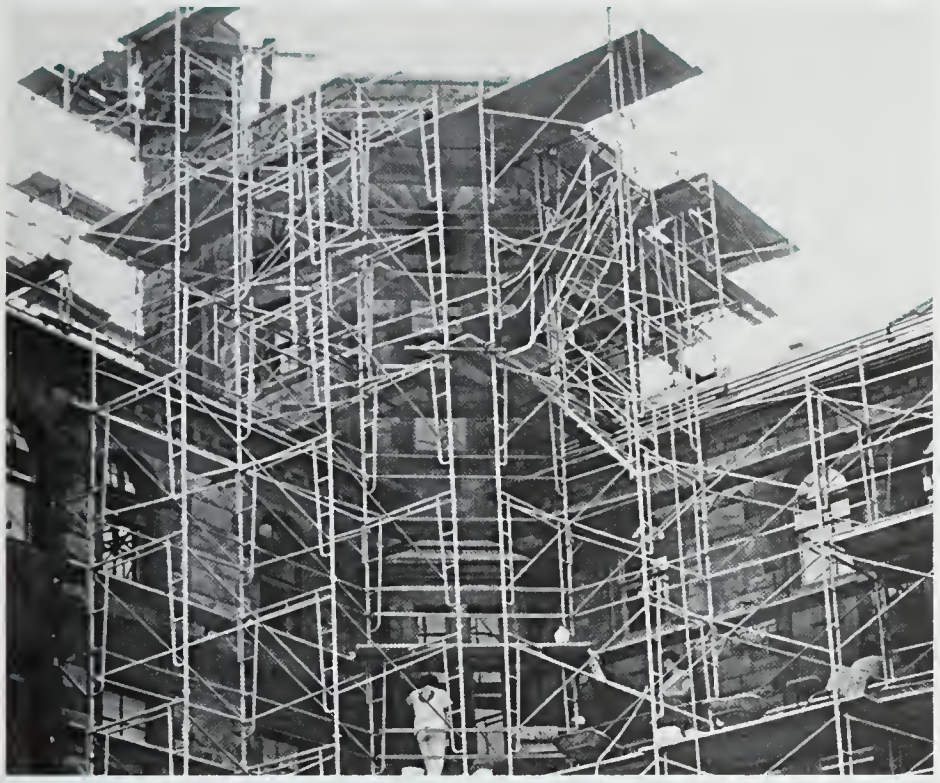


photo: Chrissie Knight

Hodge Hall Puts a New Face Forward

This summer Hodge Hall was given a major facelift. Under the supervision of Karen Sargent, the architect from Ford, Farewell, Mills, and Gatsch who had been involved in the Lenox House restoration, core samples of stone were taken from Hodge and a compatible red mortar was determined. David Poinsett, the Seminary's director of facilities, then hired E. J. Conti, a mason who specializes in historic preservation and who did the pointing for both Alexander and Brown Halls, to complete the project. A genuine craftsman, Conti had a tool especially ground to achieve the small, rounded "bull's nose" effect in the narrow mortar bead.

A Little Light

The Seminary's new Witherspoon Apartments, a forty-unit building in West Windsor Township designed for second-career students and scheduled to open in the fall, has been recognized by Public Service Electric and Gas Company's (PSE&G) Energy Efficient Home Program. The program recognizes single-family, townhome, condominium, and individually-metered apartment communities that meet high standards of energy efficiency, often exceeding the State of New Jersey's building codes.



photo: Chrissie Knight

"Diamond in the Rough" Receives Architectural Award

Since 1993, the Seminary has restored a number of architecturally significant buildings, including Brown Hall, Alexander Hall, and Lenox House. Last year, both the New Jersey State Historic Preservation Society and the Historical Society of Princeton acknowledged the Seminary's efforts by bestowing PTS with awards for "preservation, adaptive reuse, and maintenance in context."

This year, PTS received a third award, from the Historical Society of Princeton, for the renovation of 102 Mercer Street—also known as "the Carriage House"—which is currently the residence of Janet Weathers, assistant professor of speech communication in ministry.

Originally built as the carriage house to the Victorian mansion located at 104 Mercer Street, 102 Mercer had subsequently been used by its previous owner as an artist's studio because of its wonderful natural light. However, by the time Michael Schnoering, the architectural associate at Ford, Farewell, Mills, and Gatsch who worked on the project, entered the house, it had been vacant for about eight years and was in complete disrepair.

"The roof leaked, the floor was buckled, the wood was rotted, and birds had nested inside," recalls Schnoering, whose first task was to assess whether or not the building could be brought back to life. Schnoering's second task was to convert the diminuitive space into housing for a couple or a single faculty member while maintaining its historic integrity.

Because of the severe water damage, the main floor had to be removed completely and a whole corner of the structure had to be rebuilt. However, most of what remains is the original post and beam structure with one obvious discrepency: the half-moon addition at the rear of the house.

Whenever he could, Schnoering integrated original materials into the design. The mantlepiece over the triangular brick fireplace is constructed from a piece of old beam. One of the black cast-iron heating grates is an original; the others throughout the house are exact replicas of the original design. The exterior of the house reflects the original colors based on analysis of the deteriorated paint.

Schnoering also added his own touch. "The idea was to play off the simple design idea of the house," he comments. In this spirit, he transformed the upper area walkway into a loft that is now used as a study. The hourglass-shaped brackets in the loft railing are Schnoering's own design, as are the flower-like details in the corner trim blocks of each window.

The Seminary's own Rick Lansill, vice president for financial affairs, supervised the renovation from its initiation and chose the distinctive lighting fixtures throughout the house.

The Carriage House today has been restored not to its true purpose but to a new purpose. "It's always light, private, peaceful," observes Weathers. "It's a healing space."

on&off Campus

Alumni/ae Association Executive Council Adds Three New Reps

In May, three members of the Alumni/ae Association Executive Council completed their four-year terms: in Region Four, William G. Carter ('85B); in Region Eight, Robert Crilley ('59B); and in Region Twelve, Jim Upshaw ('50B). Their service over the past four years has been appreciated.

The new representatives for these regions continue the tradition of diversity which has characterized the council.

Deborah Ann McKinley ('82B), representative for Region Four, is pastor at Old Pine Street Church in Philadelphia. She is also a member of the executive board of the Presbyterian Association of Musicians and of the Committee on Ministry of Philadelphia Presbytery. In addition, she sits on the Metropolitan Christian Council (an ecumenical gathering of denominations in the Philadelphia metropolitan area).

Ann R. Palmerton ('86B), elected from Region Eight, serves as associate pastor for outreach and pastoral care at Broad Street Presbyterian Church in Columbus, OH. She is also a member of the Committee on Preparation for Ministry and the Committee on Ministry of the Presbytery of Scioto Valley. In addition, she is active on the Justice for Women Committee in the Synod of the Covenant. From 1988 to 1993, she served on the denomination's Justice for Women Committee and, in 1990, represented that committee in Australia as part of the Presbyterian Women's Global Exchange.

John E. Turpin ('52B), who pastored the First Presbyterian Church of Oakland, CA, for twenty years before he retired, now serves on the board of a Presbyterian campus ministry at the University of California, Berkeley, and represents Region Twelve. He is also directing efforts to organize and implement a conference on genetics and ethics for pastors and lay leaders of congregations in San Francisco's East Bay area.

Each of these newly elected representatives has expressed appreciation for the efforts PTS makes in preparing ministers to serve in an increasingly complex world; each has also made a commitment to contribute energy and experience to further the effectiveness of the Seminary's mission.

Faculty Accolades

Freda A. Gardner, PTS's Thomas W. Synnott Professor of Christian Education Emerita, was named a Distinguished Alumna of the Presbyterian School of Christian Education (PSCE) in Richmond, VA, during that institution's Alumni/ae Weekend last April. Herself a graduate of PSCE, she served on its board of trustees and co-chaired the board's joint committee with Union Theological Seminary in Richmond that recommended the federation of the two schools. In the citation honoring Gardner, Katherine Paterson, an award-winning children's author and PSCE former board member and alumna, wrote: "Perhaps no other graduate of PSCE has given more service to the wider church. Her role as advocate for educational ministry and church educators has been ongoing for forty years.... Freda sits at many tables—tables of consultation, deliberation, negotiation, and decision-making, as well as tables of happy fellowship and holy communion. Whatever the table, she brings to her place the wisdom and humor that are her distinguishing characteristics. It is with great joy that we say thanks to God for her fruitful witness and celebrate her continuing ministry to the church and world."

Kathleen E. McVey, Princeton's Joseph Ross Stevenson Professor of Church History, attended the Third Syriac Consultation for Dialogue within the Syriac Tradition, an ecumenical conference held in Chicago in July sponsored by the PRO ORIENTE Foundation. PRO ORIENTE is an ecclesial foundation of the Archdiocese of Vienna of the Roman Catholic Church that is committed to promoting ecumenical relations between the Roman Catholic Church and the Eastern Orthodox, Oriental Orthodox, and Assyrian Churches. McVey was one of only fifty participants invited to attend, and the only Roman Catholic lay woman scholar.

Abigail Rian Evans was honored by her alma mater, Jamestown College in Jamestown, ND, when it awarded her an honorary Doctor of Humane Letters degree in May. Evans is associate professor of practical theology and academic coordinator of field education at the Seminary.

Eileen Moffett Accepts Distinguished Alumna Award

When Eileen Flower Moffett ('55E) accepted the Distinguished Alumna Award at the Alumni/ae Reunion Gathering in May, she and her husband, Samuel H. Moffett ('42B), who had received the same award exactly twenty years earlier, became the first couple in the history of the Seminary to have both been awarded the prize.

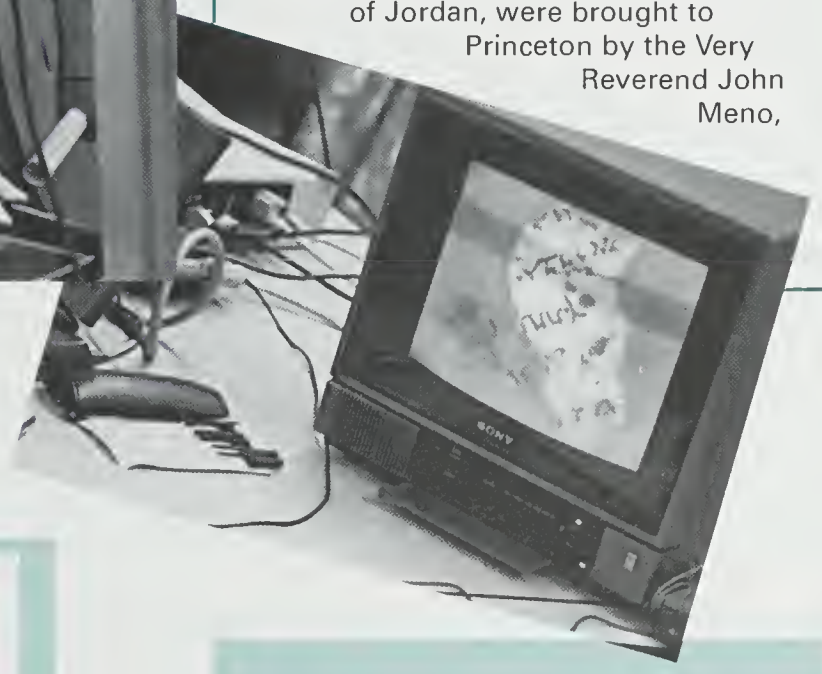
Despite her humble claims that she "didn't deserve it," Moffett has had a distinguished ministry in Christian education and in missionary work. She taught at Beirut College for Women in Lebanon between her middler and senior years at seminary and later served as an assistant professor at the Presbyterian College and Theological Seminary in Seoul, Korea, the largest Presbyterian seminary in the world. She also worked with colleagues and seminary students in the slums in Seoul, helping men and women to earn and save their money to purchase their own homes. By the time she left, five hundred families had saved enough to become homeowners. The aspect of her career of which she is most proud, however, is her involvement with the Bible Club Movement in Korea. Since it was started in 1929 by PTS alum Francis Kinsler ('28B), the movement has helped more than a million underprivileged children receive a Christian-based education they would otherwise have been denied. During Moffett's six-year tenure as director, about 50,000 children and youth were served annually.



on&off Campus



photos: Chrissie Knight



(above) Professor Charlesworth views fragments of the Dead Sea Scrolls with Brent Laymon, director of public relations for the Xerox Corporation; (right) previously hidden text as it appeared on the monitor.

Dead Sea Scrolls Star in BBC Special

What do a Syrian Orthodox co-episcopus, a New Testament professor, a Xerox scientist, and a filmmaker have in common? They were among the privileged few who, on Tuesday, June 17, gathered in a room in Princeton Seminary's Luce Library to witness an amazing event: lines of the Dead Sea Scrolls text that for 2,000 years have been invisible to the unaided eye were revealed. Fragments of the Dead Sea Scrolls that belonged to His Eminence Mar Athanasius Y. Samuel, Syrian Archbishop-Metropolitan in Jerusalem and the Hashemite Kingdom of Jordan, were brought to Princeton by the Very Reverend John Meno, co-episcopus at St. Mark's Syrian Orthodox Cathedral in Teaneck, NY. Using a state-of-the-art digital camera developed and operated by Dr. Keith T. Knox, principal scientist at Xerox, and Dr. Roger L. Easton Jr., assistant professor at the Rochester Institute of Technology, scientists and theologians became partners in revealing and translating lines of text that have never been seen before. It was, as James H. Charlesworth, PTS's George L. Collard Professor of New Testament Language and Literature, exclaimed, "Unbelievable!" Under the direction of Graham Judd, a crew from the British Broadcasting Company (BBC) shot footage of the event for a documentary titled *Scrollhunters,* to be aired on October 26 on BBC1. This year marks the 50th anniversary of the discovery of the Dead Sea Scrolls, and the Seminary will commemorate the event by hosting a symposium on the scrolls in the fall.



Find Your Way into Our Web!

As of September, the Seminary will have a new address! The PTS web site will be live at www.ptsem.edu. We hope you'll visit it early and often.

During the past year, a small committee of faculty, administrators, and students has been working to plan and design the web site. Neal Magee, a 1997 PTS graduate, is serving as webmaster for the coming academic year and is working with the Office of Communications/Publications to design the site and gather information about how it can be useful to users both on and off campus.

The site will be organized into eight sub-sections under the home page: Academic Programs (containing degree and course information as well as the program guide for the Center of Continuing Education and information about the Institute for Youth Ministry), Admissions (including on-line application materials), Educational Resources (including information about the library, the bookstore, and media services), PTS People (including a staff, faculty, and student directory), Alumni/ae (offering on-line discussion and dialogue for graduates), Publications (including an on-line version of *inSpire* and indexes to the *Princeton Seminary Bulletin, Theology Today,* and *Koinonia*), and News and Information (including current news releases and information about campus events).

If you have questions or suggestions, you can reach the webmaster via email at webmaster@ptsmail.ptsem.edu. Or call the Office of Communications/Publications at 1-800-622-6767 ext. 7760.

Pilot Program in Congregational Spirituality

At a time when congregations are voicing a hunger for deeper spiritual experience, Princeton's Center of Continuing Education has joined with Auburn Theological Seminary and the Christian Faith and Life Program Area of the Presbyterian Church (USA) to establish the Project on Congregational Spirituality. Funded by the Indianapolis-based Lilly Foundation Inc., the project involves eight Presbyterian congregations. Each church will send a team of participants, including a pastor and at least one member of the session, to a series of workshops at Stony Point Center in New York.

The workshops will focus on disciplines of the Christian life such as prayer, reading of Scripture, life in the world, discernment, and sabbath-keeping. They are designed not only to further the participants' growth in faith and discipleship, but also to encourage them to model and share their learnings in order to foster the spiritual maturity of their congregations.

Joyce Tucker, PTS's dean of continuing education, hopes the project "will support congregations and help them make a difference in the lives of their members and communities."

The eight participating congregations are the Fifth Avenue Presbyterian Church in New York City; South Salem Presbyterian Church in South Salem, NY; West Delhi Presbyterian Church in Delhi, NY; the First Presbyterian Church in Englishtown, NJ; the First Presbyterian Church in Ramsey, NJ; the Second Presbyterian Church in Rahway, NJ; the True Light Korean Presbyterian Church in Ridgefield, NJ; and Christ's First Church in Hempstead, NY.



Communicating with Care

Janet Weathers Finds Her Place at PTS

by Hope Andersen
Photos by Chrissie Knight

You can tell a lot about people by looking at the spaces in which they live. This seems particularly true in the case of Janet Weathers, assistant professor of speech communication in ministry, who joined the Princeton Seminary faculty in 1994. Her dining room is occupied by a shiny black baby grand piano; her windows are framed in soft, translucent drapes; and everywhere books and fragile momentos co-exist. Beauty matters to her.

"Beauty is spiritually powerful," she explains. "It is one of the ways that God feeds us. I am always inspired and humbled by creation. Flowers, art, music, light—they are all lifegiving."

Weathers is the fortunate occupant of 102 Mercer Street, also known as the Carriage House, which was recently renovated by the Seminary and which received a Princeton Historical Society Award for "adaptive use of a historical space."

For Weathers, who has been on sabbatical since September 1996, the house has provided her not only with a sanctuary but also with a space for many phases of her life to be on display.

And Weathers has had many phases in her life. Born and raised in Oklahoma and Kansas, she attended Oklahoma State University and began exploring her interest in the dynamics of human communication. Having earned her B.A., she then went on to Ohio State University to pursue her master's degree in literature.

It was during her college years that she experienced her first spiritual upheaval. Active on the university debate team, she often took her spiritual questions to her debate coach, Dale Stockton, who was also a pastor. He helped her wrestle with the challenges of analytic philosophy and atheistic existentialism. The year after she graduated from Oklahoma State, Stockton, a young man dedicated to causes of justice and peace and a father of two small children and another one on the way, was randomly and brutally murdered. For Weathers, who was only twenty-one at the time, the trauma of this event shattered the still fragile scaffolding he had been helping her build to sustain her faith in the face of intellectual challenges and the reality of immense evil in the world.

For most of the next decade, Weathers was estranged from the church, yet many of her close friends were deeply religious people. "I never wanted to talk about God," she recalls, "but I always kept them close."

One of these friends was Dr. Francis Hayward, the pastor who had baptized her in the First Presbyterian Church in Winfield, KS, when she was a child. He took a pastorate in another state when she was in the fourth grade, and her family returned to Oklahoma, yet they have maintained contact ever since. He remains for her a powerful model of faithful ministry. Although she was just a child when he was her pastor, she knew that he deeply loved, enjoyed, and respected the children in the church.

Weathers learned during a recent visit with Hayward that while in Winfield in the '50s, he started a local chapter of the NAACP. She believes that many of her deepest theological convictions about the power of God's love for all and God's demand that we live just lives comes from hearing him preach during those early years. "Children stayed in church for the sermon in those years," she says, "and I never remember wanting to be excused." She credits him with giving her strong roots in the faith that never quit influencing her, even during the years she turned her back on God.

After completing an M.A. at Ohio State, she began teaching in 1970, first at the National College of Education in Evanston, IL, and then at a junior high school in Arcadia, CA. During this period, she explored secular humanism and existentialism and tried, as she says, to live a constructive life within that mindset. But always there was a deeper yearning, and as she neared thirty, she began to re-explore her faith life, though not without an unusual prod.

A pivotal event occurred on Weathers's thirtieth birthday. She recalls that she went to see a secular psychologist to help her work through the residue of the trauma



of her mentor's death. The woman observed that Weathers didn't seem to have her relationship with God right, to which Weathers replied, "I'm not sure there is a God." "Ah," remarked the psychologist, "so there's the problem."

At first shocked by the therapist's comment, Weathers found herself sitting in church again on Christmas Sunday a few weeks later and joining the church on Easter. She chose a non-denominational church that provided her with wide-ranging, open discussions of Christianity. "I was not yet ready to tackle the confessional statements of the church of my youth," she reflects. A couple of years later she began to study with a Christian yogi, Graham Ledgerwood. It was through his guidance that she began to return to an understanding of Jesus as the incarnation of God rather than thinking of him only as a good model for human life. It was also from Ledgerwood that she learned to approach the Bible through contemplation and meditation rather than only with the critical tools of analysis.

"I did not start studying with him because of the depth and devotion of his commitment to Christ, but as I look back on that time seventeen years ago, it seems to me that God used this man to teach me many things about God and about Jesus Christ that I would not have been willing to hear from the pulpit of a Presbyterian church," she says. "I marvel at the wonderful and diverse ways God works with our pain and confusion to offer us the loving truth of the Gospel."

Over the next ten years Ledgerwood contributed significantly to Weathers's spiritual development and strongly encouraged her to respond to the call to ministry and enter seminary. "I might never have been able to return to the Presbyterian church without his guidance and teaching," she says.

Despite the skepticism of many of her academic colleagues, Weathers enrolled in Claremont School of Theology. "My initial years of study culminated in the realization that to do what I felt called to do, I would need to complete a second Ph.D.," she recalls. Weathers earned her first Ph.D. in speech communication from the University of Southern California in 1979 and then taught at a variety of institutions, including ten years at the University of California, Los Angeles, and several years at the University of Southern California. She is currently finishing her dissertation for a Ph.D. in theology and personality from Claremont where, in 1992, she received an M.A. in theology.

Weathers's work at Princeton is concerned with bringing the disciplines of communication, education, and theology together. How can she help people to better communicate the Word? How can she help people to appreciate the theological significance of their daily interactions? How can she help people to better communicate with one another and avoid creating unnecessary problems through their communication?

"It is not that we can eliminate problems and conflicts if we communicate effectively," Weathers observes. "We will always have the pain of real conflict to challenge us, but there is so much unnecessary pain and suffering created because of communication problems that could have been avoided. Such problems erode trust and eat away at the fabric of our communities, in our churches, in our seminaries, and throughout our society."

In reflecting on her situation at Princeton, Weathers acknowledges that she is being presented with an extraordinary opportunity. "PTS is special," she says, "because no other seminary has a communication area as fully developed as this. No other seminary could provide this growing edge."

She is finding that she is able to integrate her love of music, poetry, and art not only into her teaching, where she uses poetry to help students to understand the experiences of others and to instruct students in reflecting on and communicating Scripture, but also in her personal life. An accomplished pianist who has played since she was five years old, Weathers has recently started taking lessons again. "I love music," she says. "I find it relaxing and inspiring. I also think we can gain insights into life by experiencing the ways composers explore and share harmony, dissonance, and rhythm in their music."

She loves, too, the yellow color on the walls in the Carriage House, a color that she feels is both comforting and energizing. "I would never have known to choose it," she says. "I would have settled for white." But Weathers, who gives careful thought to all aspects of her life, whether she is working on her dissertation or deciding which perennials to plant in her backyard, doesn't seem like someone who settles for anything. Rather, she seems to bring to life a grace that enables her to thrive on whatever life gives her. I



Ministry—A Work in Progress

1996 Grads Reflect on the First Year Out

by Julie E. Browning



From top to bottom:
Hey Young Nam
Mary McKey
Andy Rausch
Frank Schaefer
Cathy Bunting

From April 8 to 11, 1997, thirty-eight graduates from the Class of 1996 returned to Princeton to participate in the Seminary's annual continuing education event designed to assist recent M. Div. and M.A. graduates with issues of transition from life in an academic community to roles in other settings, especially pastoral leadership. James Cushman, an ordained Presbyterian pastor and a specialist in understanding transition issues, presented workshops on pastoral role adjustment. Donald Juel, the Seminary's Richard J. Dearborn Professor of New Testament Theology, was chosen by the class to give the faculty lectures. Other event leaders included Brian Blount, an assistant professor of New Testament at PTS; Dean Foose, the director of alumni/ae relations at PTS; and R. Scott Sheldon, program director for congregational life in the Seminary's Center of Continuing Education. Among those attending were five alums who shared with Julie E. Browning their experiences—the highs, the lows, and much in-between—of the first year in ministry.

Learning does not stop with graduation or ordination. According to a handful of recent PTS graduates, that is when the real learning begins, and it is this situational learning that the graduates most value, even if they don't always fully understand how their experiences will benefit others.

"I realized that I don't know everything," said Andy Rausch, who has spent a year working as associate pastor at the First Presbyterian Church in Marion, IA. But there were some moments when the theoretical and the practical came together. "Like the first time I opened my Greek New Testament to look at a passage I was actually preaching on," he said, "I thought, wow, this is why I took Greek!"

Last fall Hey Young Nam began working as associate pastor at a United Methodist Church, comprising both a Korean and an American congregation, in Eatontown, NJ. Nam said that although she does not always feel confident in handling new situations and her impact is not always felt in the way she initially anticipates, it is clear to her that she is helping others. To illustrate her point, she told of a Korean congregation member whose wife was ill and would not leave her home. When Nam visited the woman at home to support and encourage her, she realized that the woman needed medical attention. Nam found herself accompanying the woman to the hospital.

"I think God asked you to be here," the woman's husband later told Nam. "You were here at the right time for us."

Likewise, Mary McKey was impressed by the "fit" of her position as pastor of the First Presbyterian Church in Lincolnton, NC, a 350-member congregation that had not previously considered hiring a female pastor. Reflecting on the past year, she noted, "For me the high point was having my gifts and experience match so closely with what the congregation needed. It was amazing the way that God brought us together."

McKey's ministry has been aided by he classwork, particularly the courses she took in preaching and in the theology of small groups, from which she constantly draws. In addition, she refers back to her clinical pastoral education (CPE) experience, which taught her that she could not "fix" other people's problems. "The important thing is to sit with them in their pain and to walk the walk with them," she said.

Nam agreed, saying that while she had focused on theology and Bible during her academic career, these had not proved to be the most practical for her professional role. Recounting her visit to a dying man, she said, "It's hard to know what to say to a man with a terminal diagnosis." The man spoke with her at length about his fear of dying, the places he wanted to go, and his concerns for his wife. "God will be with you in another stage," Nam told him as they prayed together, holding hands. Within a week, the man had died. In asking God to help her talk with the man, she realized that her role was to be a listener, a presence. "I need to let *them* talk," she said.

"People in the hospital need a person at the moment, and it happens to be me they see. It is not really me; it is God working

through me," she said. "The more I experience this, the more empowered I feel."

Cathy Bunting, associate pastor of Oak Hill Presbyterian Church in Akron, OH, agreed with the need for ministers to listen. "You have to really listen to people with all your heart," she said. "You pray for and with people, and you really listen." An important experience for Bunting during her seminary days was her field education work in the oncology unit at The Medical Center at Princeton. "I felt as if I was standing on holy ground," she recalled. "People allowed themselves to be vulnerable with me." The lessons she learned there, she has carried with her into her ministry.

In retrospect, several of the graduates noted, given the opportunity to do it again, they would make changes in their coursework to better prepare them for the situations they face. Nam said she wished that she had spent more time studying preaching. "In the field, preaching is the main thing," she noted, adding, "But I'm still glad I took other courses because everything I learned is helpful."

Bunting said, "I would have liked to have had one semester of Greek and one semester of Hebrew, as well as information about tools for translation," in order to read texts in their original languages.

"I would have taken more counseling courses," said Frank Schaefer, pastor of Zion United Methodist Church in Lebanon, PA, who acknowledged that he refers back to his PTS coursework to guide him in his ministry. Other areas in which some of the graduates felt that they needed more education were in the practical areas of budgeting and business administration.

In reflecting on their years at Princeton, the graduates felt both appreciation and nostalgia. For Bunting, seminary taught her how to think both logically and theologically. "It is all coalescing," she said.

Schaefer misses the Seminary's academic setting and finds that structured learning is difficult in his work. "It helps to go back and reread some of the things I did at the Seminary," he said. "It affirms that the intellectual stimulation that I had at Princeton continues to be with me, and I get away from the nitty-gritty of ministry." Looking around the empty classroom, he reflected, "It is nice to return here. Outside it is hard to be disciplined and to continue to study."

The transition from the academic to the working world brought significant changes

> "You have to really listen to people with all your heart. You pray for and with people, and you really listen."

in lifestyle—some positive, some negative—the graduates said. On the one hand, several noted that their living conditions had improved. "I am so blessed to live in a house ten times the size of my dorm room!" Rausch said with a laugh. "And to have privacy!"

On the other hand, for Schaefer and his family, living in the manse has meant less privacy. "I cannot get away from work. I am always there, and people are always coming by," he said. "I am always mentally at work." In addition, the living situation has brought stress for the rest of his family. "We have four children," he said with a smile. "The house does not always look spic and span, so my wife worries when people feel they can drop by anytime."

Just as Schaefer feels he is always "on call," others said that their communities have trouble seeing them in roles other than ministry.

"I found it very hard to worship on Sundays," Rausch said, noting that he had difficulty in being a member of his congregation. "You need a place where you can go and just be a member of the congregation. You are going to dry up if you don't."

Schaefer said that he occasionally feels pressured by expectations. "One thing I am noticing is that I am being put up on a pedestal," he said. "I still have problems and challenges, but I don't feel that I can share them with my congregation. They come to me with their problems, but they don't expect me to have any."

For Bunting, one particular sermon revealed just how seriously her congregation takes her. "There was a reference in my sermon to chocolate," she recalled. "I added, 'Boy, do I love chocolate!'" Within days, she was inundated with chocolate-flavored gifts from congregation members. Although she appreciated the kind offerings, Bunting said the experience made her stop and think about how the public perceives ministers and about the difference between work and school.

"It's different," she reflected. "In the church you are not surrounded by a community of people who are striving for common careers, so the bonding is not there. At the same time, you must maintain a professional distance, and there is less diversity among the community. My church members are very similar, very homogeneous. I miss the diversity at PTS."

Rausch said that he has been both challenged and encouraged by his work with young people. "What is so exciting about youth work is that kids are so busy," he said with enthusiasm. "Yet some pick church over all their other activities." During his youth, it was not uncommon for youth groups to number 150 to 200 members. "Now we're talking about a dozen members," he said. "But a newcomer's presence is really felt, and we get to know them well."

Since today's youths are so busy, Rausch said that he must sometimes go to them. "I'll go to the places where they work and say hello as I'm buying something," he said. "I bought a lot of ice cream this past year," he added with a laugh. "But it gave me a chance to see them in a 'real life' setting, to remind them that I'm interested, and it allowed them to tell their friends and coworkers who I am."

It is this ability to be human that is most important, the graduates agree. They urged the Class of 1997 to be true to themselves and to recognize that there are many things that can't be learned in a textbook.

"It's important to be yourself, be relaxed," Schaefer said. "Don't try to be the best theologian in the congregation. When I started here [at PTS], I was very confused. But toward the end, I really had defined my theology, and that has given me a tremendous source of confidence. Now I can help my congregation, which is so different from where I am theologically, by giving them my support."

"You learn more *out* of class than you do *in* class," Rausch mused. "You have to respond to people. And sometimes you just have to throw out the plan and wing it." ▮

Julie E. Browning is a freelance writer who lives in Trenton, NJ.



Shaping the Pastoral Role

by Hope Andersen

A familiar cartoon depicts a man banging his head against the wall."Why are you doing that?" a passer-by asks. To which he replies, "Because it feels so good when I stop." There are those who would say the same about the Clinical Pastoral Education (CPE) experience: "It felt so good when I stopped." And yet most CPE veterans recognize that pain is a necessary part of spiritual growth.

As Leslie Mott, a PTS senior enrolled in CPE this summer at St. Mary Medical Center in Langhorne, PA, says, "I knew it was going to be hard. Everybody said it would be tough, but worthwhile."

What makes the CPE experience simultaneously "tough" and "worthwhile"?

According to the Reverend Denise G. Haines, regional director of the Association for Clinical Pastoral Education (ACPE) Eastern Region, it is the pedagogical method that the program uses that makes it so challenging. Unlike traditional academic programs, which are based on a more objective approach, the CPE method of learning is grounded in action and reflection. Initially conceived as a method of learning pastoral practice in a supervised clinical setting, the concept of the program was expanded in the 1920s to include the study of "the living human document."

Over the years, the program has evolved and expanded, integrating knowledge of medicine, psychology, and other behavioral sciences into its approach. Most recently, supervisors have come to appreciate the significance of personal awareness, behavioral theory and method, and spiritual development in the formation of healthy pastoral relationships. "Because we minister out of who we are," Haines says, "we need to *know* who we are." CPE provides participants with the opportunity to explore themselves, their vocations, theologies, attitudes, and fears, and to examine how the "self" both contributes to and detracts from their ministry.

For David Carlson, a PTS senior who spent the summer of 1996 at the University of Louisville Health Science Center, a level one trauma unit in Louisville, KY, the lessons began immediately. "It made 'ER' look like child's play," he says. Everyone who takes CPE seriously gets pushed out of his or her comfort zone.

"I thought that I was afraid of blood," continues Carlson. "My very first patient was a fourteen-year-old boy who had been run over by a tractor. His face was raw, and they had to use leech therapy to keep the circulation going so the skin would remain viable. But I was OK. I talked to the family—his mother, his aunt, him."

By the end of the summer, Carlson's fear of blood was gone. It had been replaced by a deep appreciation for the here and now. "I saw all these people in freak accidents. It made me feel that what we have is a gift. Life is a fragile thing, and yet so important."

Carlson recalls that the first weeks of the program were uncomfortable. He didn't know what to say and didn't feel as though he had anything to offer. "At the beginning, I was trying to do too much," he remembers. And yet he was required to take on a pastoral identity immediately. Fortunately for Carlson, he had a good supervisor who encouraged him to visit patients and to become known on the floors.

Carlson's supervisor compared the CPE experience to the Chinese word for "crisis," which is made up of two characters: "danger" and "opportunity." Carlson's experience ministering to people in crisis affirmed that comparison. "When people are going through terrible things, they find out that they need God," he says. The opportunity, as Carlson understands it, is "to let people tell their own stories. We are called to listen, particularly when people are suffering."

Though much of the CPE experience does take place on the floors, an equally significant portion of the program occurs in group and individual sessions with the CPE supervisor, and a typical day devotes time to both ministry and education. Since CPE is based on action and reflection, most days include IPR (interpersonal relations), a clinical seminar in which one student in the group presents a verbatim (a highly structured written description of a pastoral visit) to the other members of the group and the supervisor for discussion and feedback.

Mott recalls her first verbatim at St. Mary's. "I thought it was a great visit, but my supervisor pointed out that the patient controlled the visit very well." A later encounter, which Mott assumed had gone badly because the patient had been unresponsive and in denial of his condition, received positive feedback from her supervisor and peers. "My experience is very differ-

ent from what my peers see," Mott concludes. "Everything is through my filter."

For Mott, the writing and discussing of verbatims provides an opportunity to examine theological, sociological, and psychological assumptions that she was not aware of holding. Such self-awareness is one of the primary objectives of CPE. According to the Reverend Frederick G. A. Sickert ('71M), CPE supervisor at Legacy Health Systems in Portland, OR, the action/reflection experience is an effective way to "help students begin to look at themselves and what they are about. Through individual work and work with peers, students discern their identity. They learn what it means to be a good pastor."

In addition to group sessions, students meet with their supervisors for individual guidance. These meetings can be as significant for the supervisor as for the student. Sickert recalls an experience in which a Catholic student from St. Paul School of Theology in Kansas City, MO, was struggling with how to minister to people who had no religious upbringing. "His challenge," Sickert said, "was how to build a bridge." By week three of the program, the student had come up with his own resolution. He told his patients that his lifestyle was to pray often, and that he would pray for them. Even if they didn't believe in God, he would believe in God for them. He practiced wearing his clericals one day and casual clothes the next, as a way to illustrate both his vocation and his humanness. To Sickert, these were creative solutions and important steps in one student's journey toward a better understanding of himself and his role as minister.

Students benefit from good supervisors. PTS senior Matt Stith made a point of applying to and interviewing for basic CPE at Somerset Medical Center in Somerville, NJ, because he had heard such positive things about the supervisor, the Reverend Cynthia Strickler ('86B), and some pretty gruesome accounts of how difficult the CPE experience can be with a bad supervisor. Stith, who admits that he went into CPE kicking and screaming and only because his presbytery required it for ordination, was pleased with his choice.

"Cindy is a tremendous chaplain," he explains. "She has a lot of experience, and she really knows her stuff. She can direct IPR without dominating it, without being overbearing, and she has a way of making you realize exactly what was going on [in a pastoral visit] that you didn't even know."

A third facet of CPE is the didactic, or teaching seminar, in which supervisors or visiting lecturers address topics relevant to pastoral care. These can range from presentations on active listening skills and the power of story to day-long presentations on focusing (a technique of internal examination), healing massage, or observation of surgery. Sickert uses his early didactics, when students are experiencing the anxiety and experimentation common to the early weeks of CPE, to tell his own story. By making himself vulnerable in sharing something of himself, he hopes to promote trust among the group and to facilitate communication.

Like any situation in which one participates as a member of a group under supervision, the CPE experience is colored by the group dynamic. Thus, in order to create the best possible combination of individuals, supervisors are highly selective in the screening process. At Legacy Health Systems, applications are reviewed by an experienced, ecumenical, gender-balanced team consisting of a Lutheran pastor with a Ph.D. in clinical psychology, a former Episcopal bishop and CPE supervisor, a Methodist pastor, a Presbyterian pastor, and nurse managers. The screening team's goal is to bring together a strong, diverse group capable of supporting one another on the journey.

Not all programs have such a rigorous screening process, but all CPE applicants are required to complete an application that asks personal questions. Candidates are asked to write "a reasonably full account of your life…describe your family of origin, your current family relationships, and your educational growth dynamics." In addition, they must describe the development of both their religious and work lives and recount an incident in which they were called to help someone, assess the problem, include the solution, and evaluate the experience. Subsequent to submitting an application, all candidates must be interviewed, either at an ACPE site or by an ACPE supervisor.

PTS is among the seminaries that streamline this process by bringing two dozen or more CPE supervisors to prospective students. Every year in January, supervisors are invited to a PTS healthcare-related continuing education event and a dinner at the Seminary, which is followed by "Meet the Supervisors" evening, sponsored by the Office of Field Education. This provides students with an opportunity to speak with supervisors from a variety of sites, to shop for an interviewer and register for an interview, and to enjoy dessert! Some particularly organized students see this as a time to complete the application process; they arrange to interview with a supervisor during the afternoon and be done with it. Others, like Mott, prefer to interview on site in order to see the facility.

What are supervisors interviewing for? What makes a successful CPE candidate? According to Haines, "the best students are people who have had successful adult experiences." They are the ones who, she believes, are equipped to handle the "very personal nature of the training process, which is both an intimate and a threatening experience." Sickert agrees. "We're a pretty confrontive group," he says. "The candidates who will both contribute the most to and receive the most from the training are those who have already worked hard on themselves." For Sickert, the bottom line is that if the peer group is good, the experience will be good. Not fun, not easy, not relaxing, but good.

"The people who didn't have a good experience are those who didn't want to deal with the things they were going through," says Carlson. He admits that the peer groups were tough, especially in the beginning. "People would break down," he recalls. "Your supervisor definitely finds out where you are and pushes you to the edge. But I found that I could learn a lot if I took what was said and considered it. Group taught



me a lot, too, about how people receive criticism. We had some pretty heated discussions."

Group experiences are as diverse as the individuals in them. Mott's group includes PTS alumna Lisa Hess ('96B), who is enrolled in the Ph.D. program at the Seminary, one male Presbyterian from New Brunswick Theological Seminary, two nuns, and one Catholic laywoman, in addition to herself. Stith's group is slightly smaller, but three of the four members are Presbyterians affiliated with PTS; in addition to Stith, Heather Christensen ('97B) and Chris Hammond, a PTS middler, are doing CPE at Somerset. This summer, Sickert's



group comprises five theological students, all of whom have left the business world, including a CPA, a music teacher, an advocate for the poor, a member of the military, and an administrative assistant.

For Mott, the group experience has been good, though she admits that it is still early in the process. Through both group and individual supervision, she is learning a lot about herself. "The group and my supervisor have recognized things in me that I hadn't seen. I am nurturing and talented, and I have a good sense of presence."

In addition, her work in group and individual supervision has given her a significant insight: her greatest asset and greatest hindrance are one and the same. "I have a deep, abiding empathy for people," she says, "and if I am not aware of it, I can overstep boundaries."

Like Mott's, Stith's perception of himself and his ministry has changed since beginning CPE. He has learned, he says, that he has a tendency to want to fix situations, to solve them intellectually. "But," he admits, "there are some situations that can't be fixed, that can't be solved."

He also learned very early on that the chaplain is not the only one who ministers to those in crisis. During his first "on call," which took place on the third day of the program, Stith had to accompany a family to the morgue to see the body of their twenty-two-year-old son who had been killed in a motorcycle accident. Stith recalls that the emergency room technician, the nurses, even the security guards were all extremely pastoral in their dealings with the family. "The best that can be said for my performance," he recalls, "is that I didn't faint or throw up."

The CPE program has expanded over the years. Today, the program accepts theological students, ordained clergy, members of religious orders, and qualified laypeople. It offers a variety of sites in which to "practice pastoral care with qualified supervision and peer group reflection," including hospitals; correctional centers; hospice; geriatric and rehabilitation centers; and parishes. There are over three hundred accredited CPE centers in the United States, including Alaska and Hawaii, from which to choose. There is even a new CPE center in Puerto Rico!

In recent years, an increasing number of denominations have required that candidates for ordination complete CPE. Lutherans, Episcopalians, and many Catholics are required to complete the program before being ordained. Many presbyteries in the PC(USA) require CPE of their candidates for ministry. And even if it is not required, most churches strongly suggest that prospective pastors complete the program.

PTS students have the option of doing CPE as an elective or to satisfy one of the two required field education internships. Abigail Rian Evans, PTS's associate professor of practical theology and academic coordinator of field education, says that "awarding academic credit for CPE reflects Princeton's commitment to its importance." Though the Seminary does not require CPE for all of its students, about thirty-five students per year, mostly in the summer, complete a basic 400-hour unit. Those students who are required to do CPE by their denominations generally elect to complete the summer field education unit and their denominational requirement at the same time.

The most compelling advocates for CPE, however, are those who have completed the program. Stith, who entered the program reluctantly, says emphatically, "I really love CPE. I'm a convert. I admit that my presbytery was right, and I think CPE should be required of everybody."

And Mott adds, "I would highly recommend CPE to anyone going into parish ministry. CPE provides a ready-made crisis for you to walk into. Our patients are our teachers....If you're interested in taking an interior journey, CPE will do it for you. It's like professional therapy."

Similar sentiments are expressed by Carlson as he reflects on his summer of basic CPE: "If you look seriously at the way that you have been changed, the way that God has touched you and ministered to you in CPE, you don't do things the same ever again. You'll be looking at ways to minister. That's the way that it helps you. And when a crisis comes in later life, you'll be equipped because you've had experience. You'll be confident that God will give you exactly what you need."

Despite rave reviews from most everyone connected with CPE, not all PTS students are able to take advantage of the program. Regrettably, there is no PTS funding for the program, a fact that presents problems for a number of students because not only must the student pay a site fee of $250 to $600, but also, of course, the student earns no money that summer and must usually pay for room and board besides. Stipended CPE positions are scarce.

"We encourage churches and judicatories that require CPE to assist students with the costs," says Kate Bilis-Bastos, assistant for specialized ministry internships in the Office of Field Education at PTS. "It's a shame," she says, "to reserve CPE for an elite few when every future *pastor,* not just future chaplain, can benefit from it."

Having listened to the stories of current and past CPE students, that is a statement that is difficult to dispute. I

Class notes

Key to Abbreviations:
Upper-case letters designate degrees earned at PTS:

M.Div.	B
M.R.E.	E
M.A.	E
Th.M.	M
D.Min.	P
Th.D.	D
Ph.D.	D

Special undergraduate student U
Special graduate student G

When an alumnus/a did not receive a degree, a lower-case letter corresponding to those above designates the course of study.

1924 **John E. Johnson (B),** reportedly the oldest living alumnus of PTS, celebrated his 98th birthday on May 2. Many happy returns!

1933 **John B. MacDonald (M)** is recuperating and "doing well" after having fractured his hip as chaplain at the reunion of the 89th Infantry Division (World War II) in St. Louis.

1934 Thanks to **Frederick E. Christian (B)** for contacting members of the Class of '34 and procuring news about their lives. He reports that **Henry Bucher (B)** took "an extensive trip to China, the Philippines, and (other) points of interest" and has written a fascinating manuscript detailing impressions, especially from the Santa Tomas prison where he had spent some time during World War II." He also writes that **Robert C. Grady (B),** of Hendersonville, NC, has been somewhat limited by recent eye surgery, but otherwise keeps reasonably well. Christian himself has prepared a book of meditations and prayers for the board of directors of The Swarthmore Rotary Club.

1939 **Robert E Graham (B)** writes that, at eighty-one, he is "still preaching now and then—when asked!"

T. Murdock Hale (B) and his wife, Miriam, celebrated their fifty-seventh wedding anniversary in March. He writes, "I am actively managing our 280-acre tree farm of Northern hardwood, spruce, and fir."

Kemper Y. Taylor (B), now legally blind, continues "to officiate at the Lord's Supper once a month at a home for assisted living."

1940 *They Sought a Land,* written by **William O. Ragsdale (B, '46M),** is scheduled to be published in the fall by the University of Arkansas Press.

1943 On a very up-beat note, **James R. Bell (B)** writes that he is "still alive and thankful, still kicking and thankful, still volunteering and thankful, and with my wonderful wife still having fun and thankful!"

1944 **Paul T. Dahlstrom (B)** recently published *Worshiping—Present and Future Hope* (Fairway Press, 1996), a study book on worship for use in the congregation.

Harold W. Kaser (B, '47M) is serving as director of church relations and of the Center for Church Life at Muskingum College in New Concord, OH.

1945 **Walter L. Dosch II (B, '48M)** writes that he is "enjoying the challenge and opportunity of my seventh interim at Olivet-Covenant Presbyterian Church in the historic Fairmount section of Philadelphia."

1946 **Glen M. Johnson (B)** of Lakeland, FL, is serving as part-time parish associate pastor for the First Presbyterian Church in Plant City, FL.

1947 Previous commitments kept **J. Carlton Forshee (M)** from attending the 50th reunion; however, he sends greetings and news to his former classmates: "I have been retired from active ministry in the Minnesota Annual Conference of the United Methodist Church since June of '86," he writes. "In retirement, I work part time for the conference serving as executive secretary for the conference board of trustees and managing our Minnesota United Methodist Federal Credit Union."

Richard W. Irwin (B), a resident of Campinas, Brazil, is pastor of the Primeira Igreja Presbiteriana Independente de Saõ Paulo and a professor at the Seminario Teologico Presbiteriano Independente de Saõ Paulo.

1948 **Martin E. Lehmann (D)** recently published his book *A Biographical Study of Ingiver Ludwig Hommensen (1834–1918): Pioneer Missionary to the Bataks of Sumatra* (Edwin Mellen Press).

D. MacNab Morrison (M) is the stated supply for Wedgefield Presbyterian Church in Wedgefield, SC, which was honored by the General Assembly for its stewardship program.

1949 **John Butosi (M),** who served as president of the Hungarian Reformed World Federation from 1991 to 1996,



photo: Chrissie Knight

Celebrating their fiftieth reunion year are (left to right): (front row) Walter Baldwin, Wallace Easter, Leroy Dillener, Jiri Carda, James Heller (middle row) Gervase Zanotti, John Sinclair (back row) Marie Melrose, Betty Gibson, Donald Meisel, Howard Redmond.

Class notes

currently teaches missiology at the Reformed Theological Academy in Debreçen, Hungary.

Kyung Yun Chun (M) is professor emeritus at Han Shin University in Seoul, South Korea.



1950 Now in her sixth year in Sitka, AK, **Virginia C. Haaland (E)** writes that she keeps "in daily touch by re-listening to PTS Institute of Theology taped lectures by J.C. Beker on "Romans," Choon-Leong Seow's "Spirited Conversations," and James A. Sanders's '88 Convocation lectures on Luke." She further exclaims, "Long live taped lectures by such a pantheon of scholars!!!"

take a bow

Richard M. Hadden ('35B) premiered his commissioned work "Centennial Celebration March," played at Fort Mackinac by the 126th Army Band, at the 100th anniversary of Mackinac Island State Park in Michigan in August 1996.

Robert Beringer ('61B, '70M), pastor of the First Presbyterian Church in Metuchen, NJ, received the ninth annual Charles S. Edgar Award from the Metuchen-Edison YMCA. The award was bestowed "on the basis of his outstanding leadership qualities and personal integrity."

Doug Baker ('76B) is a staff member of the Corrymeela Community, a community working for reconciliation in Northern Ireland, which received the 14th Annual Niwano Peace Prize from the Niwano Peace Foundation of Japan.

Patricia H. Davis ('84B, '92D) has been named a Henry Luce III Fellow in Theology for 1997–98. Her project, "Spiritualities in Adolescent Girls," explores the role of spirituality in girls' daily lives and examines the contribution their spirituality makes toward their understanding of themselves and their world.

Gaston E. Espinosa ('92B) has been awarded the 1997-98 Cesar E. Chavez Dissertation Year Fellowship for U.S. Latina/o Scholars at Dartmouth College in New Hampshire.

Angelina Van Hise ('93B), who is chaplain at the Kimball Medical Center in Monmouth County, NJ, received the Monmouth County 4-H Alumni/ae of the Year Award.

Lisa Kristine Nichols ('97B) was one of four finalists for the 1997 David H. C. Read Preacher/Scholar Award, given by Madison Avenue Presbyterian Church in New York City to a graduating seminary student who "demonstrates special distinction in both preaching and scholarship and is committed to the parish pulpit."

John C. Purdy (B) of Santa Fe, NM, co-conducted the Men's Bible Study series at the 1997 Spring Men's Assembly held in April in Seattle, WA.

Among other activities which keep him busy, **Nathaniel C. Roe (B, '55M)** notes that his "woodshop produces many different commissions of furniture," and that he serves on the board of Habitat for Humanity and preaches when asked.

John W. Sheibley (B) and his wife are doing promotion for Bacone College, a Native American college in Muskogee, OK.

1951 After forty-five years as a missionary in Japan, **Kenneth J. Dale (M)** has retired to Pilgrim Place in Claremont, CA.

1952 **Ruth Grob (B)** moved back to the United States from Switzerland in August 1996, and is now living in Duarte, CA.

Marisa G. Keeney (E) of Taylors, SC, is "enjoying teaching courses... for the Furman University Learning in Retirement Program to retirees from all over the U.S.A., which is a great way to continue to be creative."

Clinton E. Kinney (B) recently attended the 90th reunion celebration of the Wheaton College Men's Glee Club, of which he was business manager in 1947 and president in 1948.

John B. Smiley (B) has completed his interim ministry in Hammonton, NJ, and is now "back to comfortably retired status."

1953 **Howard W. McFall Jr. (B),** who taught in Xian, China, in the spring of 1996, has been actively involved in Amnesty International, Habitat for Humanity, hospice ministry, men's study groups, and the First Presbyterian Church of Cape May, in Cape May, NJ. McFall also serves as a member of the Board of Education in Cape May and a member of the Oratorio Society of Stockton College.

"After fifteen glorious sun-filled months at the Desert Palms Church in Sun City West, Arizona, we moved to the First Presbyterian Church of Bartlesville, Oklahoma.... It's a downtown congregation of wonderfully friendly people from throughout the community. We'll be here till sometime in 1997," writes **Robert E. Palmer (B).** He has been doing interim ministry for the past five years.

1954 **John P. Crossley Jr. (B)** has been appointed director of the School of Religion at the University of Southern California for a third three-year term, 1997–2000.

Bryan H. F. Ernst (b), who retired from full-time ministry in 1990, now serves part time in the Uniting Church in Australia. He is also a part-time organist and a member of the male choir at St. Paul's Uniting Church in Deepdene, Victoria.

Class notes

Retired in 1995, **Ronald V. Fleming (B)** has had an interim position with two Presbyterian churches in Ohio since January 1997: Westminster Presbyterian Church in New Concord and Norwich Presbyterian Church in Norwich. He plans to travel to Italy and Greece with his daughter Rebecca this summer.

Alumni/ae Update

When I was fourteen, I lost the preaching contest at the regional Christian Endeavor convention. I had entered the contest thinking that I might be cut out for the ministry. But after losing the event, I walked dejectedly up the church aisle wondering about a career in architecture instead. Just then one of the judges caught up with me, put his arm around my shoulder, and told me that if I hadn't used notes, I might have won the contest (the first place finisher had memorized his talk). And then he said, "You really ought to consider going into the ministry."

Of the many nudges, signs, and signals that coalesced in my call to the ministry, that single sentence stands out as the most memorable. His unsolicited opinion served as an early but important confirmation of God's summons, so that while there continued to be occasional glances at the drafting table, I thereafter set my sights on the ministry of the Gospel.



You know young adults and others who would make splendid servants of Christ in the church. Their faith is rooted and growing. They are insightful and expressive. They enjoy working with people and have a heart for others. Who knows? They may even have cast a wistful eye toward the pulpit at one time or another. Well, then, take them to lunch. Share your enthusiasm for ministry and ask them to consider the possibility of God's call on their life. If there is a flickering interest, offer to help clarify their sense of vocation. When appropriate, suggest that they make a trip to Princeton to see first-hand what seminary education is all about.

Don't wait for them to speak to you; speak to them. You may help them hear another voice, and have the joy of hearing them reply, "Here am I; send me."

Tom Erickson ('61M) is pastor of Valley Presbyterian Church in Scottsdale, AZ. He has served on the Alumni/ae Association Executive Council since 1994.

John E. Hunn (B) is now interim pastor at the First Presbyterian Church in Rouses Point, NY.

Paul E. Pierson (B, '71D) writes that he completed a two-year stint as interim pastor of Bel Air Presbyterian Church in Bel Air, CA, in 1995 and is currently in his last year as professor of history of mission and Latin American studies in the School of World Mission at Fuller Theological Seminary. "I will go to senior status and continue to teach part time and mentor doctoral students during the next academic year," he says. In November his faculty colleagues presented him with a *festschrift* titled *Missiological Education for the 21st Century* published by Orbis Books, a collection of essays by men and women involved in missiological education from all five continents and from various theological traditions ranging from Roman Catholic to Pentecostal.

Bradley F. Rohwer (B) is moderator of the Highland Camp and Retreat Center Committee in the Presbytery of Plains and Peaks, which is currently in a multi-million-dollar fund drive.

Gayle W. Threlkeld (B) continues to enjoy retirement and to participate in presbytery work, particularly his assignment as coach/mentor with the Redevelopment Pastors' Cluster.

1955 James M. MacKellar (B) retired in June 1996 after twenty-one years as stated clerk of the Synod of the Northeast and then enjoyed a four-week trip to China.

W. Donald Pendell (B), who is Communications Chair of the Columbus (OH) Church Council, represented the Presbyterian Synod of the Covenant and the Columbus Church Council at a week-long broadcast seminar sponsored by the World Council of Churches in December in Miami, FL.

1956 John Chironna Jr. (B), who retired in 1996, is currently working part time as a therapist at Charter Hospital in Terra Haute, IN.

Having retired in 1991, **Kenneth B. Cragg (B)** is now the parish associate at the Presbyterian Community Church of Massapequa, NY.

Edward Danks (B, '88p) reports that his wife, Barbara, died on December 21, 1996.

Since March 1997, **William J. Mills (B)** has been serving as interim pastor at the Second Presbyterian Church in Oil City, PA.

Robert C. Sackmann (B) writes that his wife, Helene, died in April 1995, and that he retired as executive presbyter of the Presbytery of Ohio Valley in January 1996.

Donald M. Stine (B, '59D, '64M) writes that he "remained retired for about a year and then founded the Markham Woods Counseling Center at Markham Woods Presbyterian Church, Lake Mary, FL, to serve this growing suburb of Orlando."

Frederick E. Stock (M) and his wife, Margie, retired from the Christian Hospital in Sindh, Pakistan, in May 1997.

John G. Truitt Jr. (b) sends the following update: "When retired Air Force Chaplain John Truitt swings onto his motorcycle, he is known as 'The Sermonator.'" He is a member of the Gold Wing Road Riders

Class notes

Association of Phoenix, AZ, and the Tar Heel Wings in North Carolina.

1957 Charles T. Botkin (M) is presently contract pastor for Forest Park Reformed Church and the Christ Congregational Church of Woodhaven in Queens, NY.

The Paulist Press has recently published *The Religion of Israel: A Short History* by **William J. Doorly (M).**

James R. Eakin (B) writes that he and his first wife remarried in February and moved from San Pablo, CA, to Indianapolis, IN.

The University of Oklahoma Press has recently republished *The Black Infantry in the West* by **Arlen L. Fowler (B).**

James W. Kesler (B, '61M) returned to work in May as pastor of Peace Presbyterian Church in Clinton Township, MI, after having recovered from a heart attack in early March.

In February, **Daniel W. Reid (B)** completed twenty-five years of service at Lenape Valley Presbyterian Church, New Britain, PA.

Terrence N. Tice (B, '61D) has published two translations of works by Schleiermacher: *On What Gives Value to Life* (Edwin Mellen Press) and *Dialectic, or the Art of Doing Philosophy* (Scholars Press).

1958 William E. Chapman (B, '62E, '69D) is a member of the Synod of the Northeast Permanent Judicial Commission and of the General Assembly Council of the Presbyterian Church (USA).

Earl W. Kennedy (M, '68D) writes that he plans to retire this summer after thirty-four years teaching religion at Northwestern College in Orange City, IA.

1959 Gordon T. Cramer (B) currently serves as stated clerk of the Synod of Alaska-Northwest.

Y. Carl Furuya (D) has retired from International Christian University in Tokyo, Japan, where he served for thirty-seven years as professor of theology, university minister, and university church pastor. During those years he was invited back to PTS four times as a visiting lecturer in ecumenics and theology. His book *A History of Japanese Theology* has recently been published by Eerdmans.

Robert L. Kelley Jr. (M) retired in May after forty-two years on the faculty of Pittsburgh Theological Seminary in Pittsburgh, PA.

1960 J. Daniel Brown (M), a professor of religion and philosophy at Catawba College in Salisbury, NC, is the author of *Masks of Mystery: Explorations in Christian Faith and Arts,* recently published by the University Press of America.

P. William Hutchinson Jr. (B) is currently assistant chair of the Department of Performing Arts at Rhode Island College in Providence, RI.

Kermit D. Johnson (B) is the author of *Ethics and Counterrevolution: American Involvement in Internal Wars,* to be published this year by the University Press of America.

Barbara A. Roche (E), founding editor of *Horizons* magazine and Bible study, has resigned, effective September 1, 1997. She has served as editor since *Horizons'* founding nine years ago.

Kenneth B. Yerkes (B) is "really enjoying both interim ministry and the Episcopal Church." He is interim rector at Christ Episcopal Church in Rolla, MO.

1961 David H. Koss (M) was awarded a professional development grant from Illinois College in Jacksonville, IL, where he has taught religion since 1972.

Thomas E. Terrill (B) was the leading consultant for "The Uprising of '34," a nationally televised documentary. A second edition of his book *The American South: A History* has recently been published. Terrill teaches history at the University of South Carolina.

1962 Harry A. Freebairn (B, '84P) became director of field education at PTS in July 1996, and published his sermon "Got a Date with an Angel" in the *Journal for Preachers* (Advent 1996).

C. James Hinch (B) is now serving as interim pastor at Westminster Presbyterian Church in Buffalo, NY.

John H. Maltby (B) is serving on the Evangelism and Congregational Ministry Committee of New Brunswick Presbytery. He also served for two years as master of Pioneer Grange #1 of Dayton, NJ, which recently celebrated its 125th anniversary.

Richard L. Stephan (B) has left the ministry, resigning his membership in National Capital Presbytery in the Presbyterian Church (USA). He offers this explanation to his classmates: "On many occasions over my past thirty-five years as a Presbyterian minister I have disagreed with stances the church has taken. However, I always felt welcome in the fellowship of the denomination and that I could speak openly and honestly without fear of reprisals. The denomination has now turned its back on its tradition of inclusiveness and tolerance of differences of opinion. With the approval of Amendment B, I find that I can no longer in good conscience maintain an identity as a representative of this denomination."

1963 Richard B. Anderson (B), pastor of Elmhurst Presbyterian Church in Elmhurst, IL, writes, "Continuing on in Elmhurst until 2000 and my retirement. Just opened a PADS homeless shelter in the church. A great miracle!"

Thomas M. Johnston Jr. (M) is chair of the Synod

Class notes

of the Trinity's Executive Forum in 1997 and completes his two-year term as president of the Pennsylvania Council of Churches.

1964 Donald W. Shaner (M) is now senior pastor at Calvary Baptist Church in Clifton, NJ, and an adjunct professor in sociology at Bloomfield College in Bloomfield, NJ.



↑ **1965 Wallace Alcorn (M)** read the Emancipation Proclamation on New Year's Day in Beaufort, SC, at the third annual re-enactment of its initial reading in 1863. He is the great, great grandson of the Rev. Dr. William Henry Brisbane, the first reader, whose biography he is currently writing.

Nancy Chapman Burcher (e) of Tallahassee, FL, writes, "Brewster (a blonde thirty-five-pound Cocker Spaniel) and I visit the elderly and the terminally ill either in their homes or in local private nursing homes.... My ministry to the elderly first began with daily telephone calls wherever they lived. Although I am trained in early childhood education, I believe the basic principles thereof often apply to meeting the needs of the elderly and the terminally ill...."

1966 William A. Polkowski (B) has been active as a chaplain, counselor, and psychotherapist in Ann Arbor, MI. He writes, "I am seeking a pastorate in the Presbyterian church. Hopefully I will be able to do private practice (psychotherapy) as well."

S T Kimbrough Jr. (D) is the author of the recently published book *A Heart to Praise Thy God,* (Abingdon Press). He has also released these new recordings: "Classics from Hollywood to Broadway," "Kurt Weill on Broadway," and "Spirituals: Songs from the American Experience."

1967 Elizabeth D. Beck (B) is serving as interim pastor at Delta Presbyterian Church in Lansing, MI.

Earl S. Johnson Jr. (B) took a group from his church, the First Presbyterian Church in Pittsford, NY, on a trip to Israel at the end of January 1997.

Jocelyn Konigsmark (B) is running an antiquarian book business out of her home in Wayne, PA.

Robert C. Murphy (B) recently earned an M.S. in counseling from Villanova University in Villanova, PA. He is also a full-time psychotherapist for Life Counseling Services, a Minirth-Meier facility for Christian counseling.

1968 Earl W. Kennedy ('58M, D) writes, "I am currently the Marvin and Jerene DeWitt Professor of Religion at Northwestern College in Orange City, IA. I plan to retire in May after thirty-four years at NWC."

1969 Thomas F. Johnson (M) is "moving from the presidency of the University of Sioux Falls (SD) to professor of biblical studies at George Fox University in Newberg, OR!"

James E. Roghair (B) is pastor (stated supply) at the Second Presbyterian Church of Chicago, IL.

Kenneth W. Smith (B,'72M) is now headmaster of the Sandy Spring Friends School in Sandy Spring, MD.

1970 Jackson W. Carroll (D) is the Ruth W. and A. Morris Williams Jr. Professor of Religion and Society at Duke Divinity School, Durham, NC. In January, he gave the Sprunt Lectures at Union Theological Seminary in Richmond, VA, on "The Church in Post-traditional Society." →

Irene Getz (E) is an adjunct instructor in adult education at Luther Seminary in St. Paul, MN. She and her husband, Ed Fastner, live in Eagan, MN.

1971 Jim Forsythe (M), who retired from the Federal Bureau of Prisons and is now director of New York State prisons, writes, "[There are] 70,000 inmates in New York, a terrible indication that we are losing drug battles and [the] next generation of Blacks."

Paige M. McRight (B) is beginning to work on a D.Min. at Columbia Seminary in Decatur, GA, "focusing on faith development in college students in today's culture."

Frederick G. Sickert (M), director and CPE supervisor for Legacy Health Systems in Portland, OR, is "looking for resident CPE students."

1972 William R. Forbes (B) pastor of Westfield Presbyterian Church in Westfield, NJ, has been elected to the board of trustees of Bloomfield College in Bloomfield, NJ.



1973 Martha Harp, wife of **Roger Harp (B),** died on March 10, 1997, in Lincoln, NE, after a brief illness.

Andrew J. Schatkin (B) has his own law firm with offices in Long Island and Bayside, NY. He obtained a diploma in international law and human rights from the University of Strasbourg in France, and a certificate in international law from the Hague in the Netherlands.

Class notes



photo: Chrissie Knight

Celebrating their twenty-fifth reunion year are (left to right): (front row) Bill Forbes, Mary Thies, Jean Anne Swope, David Heneger, Art Sundstrom, Wade Epps (back row) Jon Black, Peter Maier, Bruce Boak, Bruce Schundler, Cory Loder, Jack Van Ens.

Dianna Pohlman (B) is pastor of the First Presbyterian Church in Rutherford, NJ.

1974

Stephen D. Glazier (B) is the author of *Anthropology of Religion: A Handbook,* published in January by Greenwood Press.

Steve Melamed (B) received his Ph.D. from Florida State University in April 1997. His thesis topic is "The African Sermons of Albert Schweitzer, 1913–14, 1930."

Joseph Stanley (B) writes, "...having recovered from a drive-by shooting in Vidor, Texas, seven years ago, I now personally counsel victims of crime."

1975

N. Dean Evans (E) is currently interim rector at the Episcopal Church of the Advent in Kennett Square, PA.

Karl Karpa (M) retired after thirty-two years of missionary service in Japan and has relocated to Palm Bay, FL.

Thomas E. "Buzz" Mattingly III (B) is now chaplain for the 245th Support Battalion in Fort Clayton, Panama.

1976

Robert J. Brown (M) is minister of the Deepdene Uniting Church Parish in Victoria, Australia.

After nine years as associate rector at St. Paul's Episcopal Church in Richmond, VA, **Shanda Carignan (B)** has accepted a position as spiritual services coordinator for Hospice of Central Virginia.

1977

John D. Gibbs (B) has been appointed to the bio-ethics committee of St. Mary's Medical Center in Duluth, MN, where he serves as director of chaplaincy services.

Rebecca Knight Giusti (B) has relocated to Lawrence, KS, where she is employed as a production editor at the University Press of Kansas. She and her daughter Rosa are members of St. John the Evangelist parish in Lawrence.

Robert R. Kopp (B) and Rus Howard host "Howard and Kopp with Real People," on cablevision 7 in Pittsburgh. Kopp writes, "It is the theological alternative to Howard Stern."

Richard Miles (B) received his D.Min. from San Francisco Theological Seminary in May.

1978

Stephen Jacobsen (B), pastor of Goleta Presbyterian Church in Santa Barbara, CA, has recently written the book *Hearts to God, Hands to Work: Connecting Spirituality and Work* (Alban Institute).

The Ribbon around the Pentagon, written by **Linda Pershing (B),** has been published by the University of Tennessee Press. It tells the story of women and men who created fabric panels to wrap around the Pentagon in 1985 in social protest against the arms race. Pershing, a folklorist and a feminist theorist, is an assistant professor of women's studies at the State University of New York, Albany.

Jeffrey M. Young (B) writes, "I am enjoying my ministry as the personnel actions officer for the Army Chief of Chaplains. Come visit us at the Pentagon."

1979

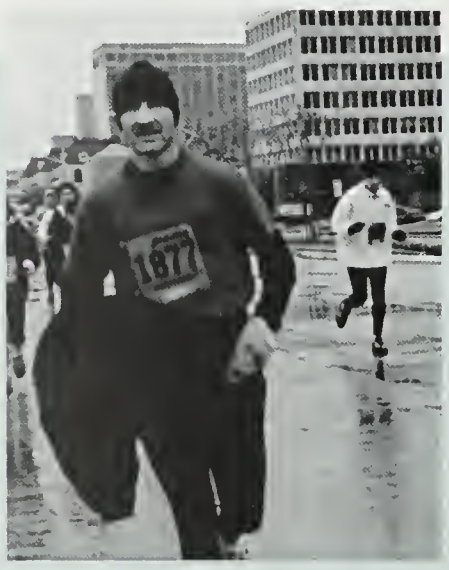
William D. Eisenhower (M) continues to teach part time at Fuller Theological Seminary. His article "Discerning the Signs of the Times: Responding As a Confessional Church to the Culture" appeared in *Theology Matters* (Jan/Feb 1997).

Shin-Hwa Park (B) resigned her position as women's ministries associate for the Synods of the Pacific and Southern California and Hawaii.

1980

Sung Man Chung (M) is serving as pastor of Bethel United Methodist Church in Cresskill, NJ.

George Cladis (B) has signed a contract with Jossey-Bass Publishers to write a book on building and leading a church staff team. In March, he was one of a group of twenty-five pastors who met in Hollywood with producer Jeffrey Katzenberg *(The Lion King, The Little Mermaid)* to reflect on a new film based on the life of Moses. The title of the movie, which is scheduled for release in 1998, will be *The Prince of Egypt.*



Robert A. Garwig (B), who is head of staff of the First Presbyterian Church in Pasadena, TX, ran in the 25th annual Methodist Health Care Houston Marathon on January 12, 1997. Placing 1,170th out of 4,364 finishers, he raised over $550 for his Sr. High youth fellowship's June mission trip to Washington, D.C.

Class notes

African American Alums of Princeton

Two hundred years ago, in April, a child was born who was destined to achieve renown as "one of the most prominent Negroes of that time" for his work in the abolitionist movement. That child was Theodore Sedgwick Wright.

Wright, who attended Princeton Theological Seminary from 1825 to 1828, claims a special place in Princeton's history as the first black person to graduate from the Seminary. (The first black to graduate from an institution of higher education is believed to have been Alexander Lucius Twilight, who received a B.A. from Middlebury College in 1823.)

It is to the Seminary's credit that when the Board of Directors received Wright's application for admission, there was no debate about his color. Rather, the minutes of the meeting held on May 16, 1825, state that when "Dr. McAuley, on behalf of the Presbytery of Albany, applied to the board to have Theodore Wright, a fine young man of color, admitted into the Seminary (the Board) resolved that his color shall form no obstacle in the way of his reception."

In 1828, Wright received his Certificate of Graduation, the standard degree issued by the Seminary at that time. He was ordained by the Presbytery of Albany on February 5, 1829, and in 1830 succeeded Samuel E. Cornish, his former teacher, as pastor of the First Colored Presbyterian Church (also known as the "Swamp Church") in New York City, where he was pastor until 1847.

During Wright's seventeen-year tenure there, the church developed into the second-largest African American congregation in New York City as people responded to Wright's devotion to moral reform. He formed a temperance society as part of his church's outreach program. Recognizing the need for both spiritual and practical guidance, he established the Phoenix Society, a group committed to "morals, literature, and the mechanical arts." Working with the Phoenix High School for Colored Youth, he fought for the education of blacks and urged his people to examine their attitudes and actions:

> There is a remissness — a criminality in our people, in not supporting learned professional men, enterprises, and institutions among us, not longer to be tolerated. The little petty jealousies, the human prejudices, and the contracted benevolence which characterize and ruin us, would disgrace the darkest ages and dumbest people that ever cursed the world. What are we waiting for? Do we expect or wish our white brethren to drag us from our poverty, ignorance, and degradation, as the mule carries his burden, without effort on our part?

Wright's fervor for reform extended beyond his church community and led him into a number of black organizations as well as into a position of prominence in the culture of the time. Like his father Richard P. G. Wright, who took a strong stand against colonization and voiced his opposition to slavery, Wright became deeply involved in the antislavery movement. In a characteristically moving address delivered before the Convention of the New York State Antislavery Society on September 20, 1837, he observed, "It is an easy thing to ask about the vileness of slavery in the South, but to call the dark man a brother, to treat all men according to their moral worth, to treat the man of color in all circumstances as a man and a brother — that is the test."

As a result of his commitment to abolitionism, he participated in the New York Committee of Vigilance in the mid-1830s. In 1838, he co-founded the New York Association for the Political Elevation and Improvement of People of Color and attended the black state convention at Albany in 1840. In addition, Wright founded the American Anti-Slavery Society (AASS) and held a seat on the society's executive committee; he was also active in the New York State Anti-Slavery Society.

In working with these organizations Wright became aware of the insidious nature of prejudice and questioned the integrity of many of the abolitionist societies:

> Our hearts have recently been gladdened by an address of the annual meeting of the Friends' Society in the city of New York, in which they insist upon the doctrine of immediate emancipation. But that very good man who signed the document as the organ of that society within the past year received a man of color, a Presbyterian minister, into his house, gave him his meals alone in the kitchen, and did not introduce him to his family. What can the friends of emancipation effect while the spirit of slavery is so fearfully prevalent?

Writer and educator Walter Merrill, in his contribution to the Encyclopedia Britannica's *Dictionary of American Negro Biographies,* said of Wright, "except for Frederick Douglass, few American Negroes of his generation labored more effectively for the freedom and equality of his race than Theodore S. Wright." The price of that labor was an early death at the age of fifty, apparently caused by overwork. And yet, Wright would not have been able to live his life more moderately. He was a passionate man whose words and actions resonated with conviction and roused others from apathy. "Let every man take his stand," he wrote, "burn out this prejudice, live it down, talk it down, everywhere consider the colored man as a man, in the church, the stage, the steamboat, the public house, in all places, and the death-blow to slavery will be struck."

Keith H. Poppen (B) writes that he's passed all nine of his ordination exams, is about writing his credo, and is enjoying his role as pastoral counselor at Christ Community Church in Carmichael, CA.

1981 Duane Hix (B) has moved to a new call at Kenwood Park Presbyterian Church in Cedar Rapids, IA.

Hugh Matlock (B, '84M) was installed as the new pastor at the First Presbyterian Church in Stanhope, NJ, in February.

1982 Gavin Kerr (B) was recently promoted to vice president for human resources for the University of Pennsylvania Health System.

Joyce Ann Rife (B) retired at the end of January and reports that she is "having fun traveling."

Class notes

John C. R. Silbert (B) has two new positions: interim pastor for membership and evangelism at the First Presbyterian Church in Greensburg, PA, and consultant for church and public media for the Presbyterian Media Mission in Pittsburgh, PA.

1983 Kathleen Bostrom (B, '80E) has had two children's picture books accepted for publication by Tyndale House, and is anticipating publication of her book of biographies of children's authors. In addition, she has published articles on clergy couples and the children of clergy couples in *The Christian Ministry*. She is currently writing a book on teaching values to children.

Robert J. Cromwell (B) became pastor of Ruskin Heights Presbyterian Church in his hometown of Kansas City, MO, on March 1, 1997. Concerning his new call, Rob states: "Ruskin Heights has a successful 'Logos' program, an inspirational choir, and willing workers. The old suburban neighborhood is becoming more 'urbanized.' The church is seeking to reach out to the growing African American population. It was a dream of mine in seminary to go serve in a church in an integrated community where I could do my small part in promoting reconciliation among all races and people. That I now have the opportunity to do so in my own hometown is quite amazing!"

J. Nelson Kraybill (B) was inaugurated as president of Associated Mennonite Biblical Seminary in Elkhart, IN, on March 16, 1997. He had spent the six years prior as program director of the London Mennonite Centre in England.

Michael S. Moore (M) was appointed associate director of Fuller Theological Seminary Southwest in Phoenix, AZ, beginning June 1, 1997.

Brett Webb-Mitchell (B) has had a book published by the United Church Press titled *Dancing with Disabilities: Opening the Church to All God's Children.*

1984 Robert W. Gustafson (P) is an adjunct professor in pastoral care at Bangor Theological Seminary in Bangor, ME.

On April 1, **Sally Willis-Watkins (B)** became the first female pastor and head of staff of Flemington Presbyterian Church in Flemington, NJ, in its 205-year history.

1985 William A. Evertsberg (B) has accepted a call as pastor and head of staff of the First Presbyterian Church in Greenwich, CT.

Kurt T. Gaubatz (B) is on leave from his teaching duties to serve as a national fellow at the Hoover Institute at Stanford University.

Marion A. Jackson (B, '86M) has been appointed superintendent of the Southwest District of the New Jersey Area for the United Methodist Church.

Susan dePuy Kershaw (M) writes, "In addition to serving as pastor of Nelson Congregational Church in Nelson, NH, I am serving as interim western area minister of the American Baptist Churches of Vermont and New Hampshire."

David Kwang Kim (B) is now chairman of the Board of Directors of the Korean Christian Television Station (KCTS) in northern California.

1986 Stuart C. Lord (B, '87M), a DePauw University adminstrator who coordinates student volunteer programs and teaches ethics, leadership, and social justice, served as executive director of "The President's Summit for America's Future," which took place from April 27 through April 29 in Philadelphia.

Weddings & Births

Weddings

Joanne B. Scott ('84B) to Paul Miller, May 24, 1997
Lisa A. Larsen ('88B) to Craig Henderson, March 22, 1997
Amy Schneider to L. Robert Nelson ('89M), January 19, 1997
Donna Anderson to Douglas B. Hoffman ('92B), September 14, 1996
Kathryn K. Bowers ('94B) to Mike Pettersen, March 1, 1997
Heather Finck ('96B) to W. Jim Soha ('96B), July 6, 1996

Births

Madelena Hedwig Collins to Mary Anne Collins-Stauffer ('80B) and John Jeffrey Collins ('81b), August 11, 1996
Aubrey Nicole to Darlene J. and Matthew J. Blanzy ('82B), April 12, 1997
William Rouner to Kristen Rouner Jeide ('82B) and Bruce R. Jeide, March 29, 1996
Lydia Marie to Diane M. Hagewood Smith ('84B) and Joe M. Smith, born March 15, 1995, and adopted August 12, 1996
Lindsay Elizabeth to Margaret Kibben ('86B) and Timothy Kibben, May 13, 1997
Laura Anne to Lynn and Thomas L. Blackstone ('87B), May 4, 1997
Nathan to Debra A. Ebling ('87B) and J. Patrick Vaughn ('87B), February 11, 1997
Christian Visco Jae-Young Na to Amy L. Na ('89B) and Kang-Yup Na ('89B), August 6, 1996
Caitlin Grace to Susan J. and Jonathan Bunker ('93B), April 18, 1996
Emily Anne to Lois C. and Timothy J. Smith ('93B), July 1995
Jordan Theodore Robert to Carolyn I. and Maurice Wright III ('93B), August 23, 1996
T.J. to Brenda and Thomas J. Edwards ('94B), November 6, 1996
Emily Anne to Kathleen (Katie) Loughman ('94E) and Peter Loughman ('93B, '94E), April 14, 1997

Class notes

In May, **Audrey L. Schindler (B)** began a call as pastor of the Leighmoor Parish of the Uniting Church in Australia, in Melbourne.

1987 Joseph P. Dunn (M), now in his tenth year as pastor of Ballston Spa Presbyterian Church in Ballston Spa, NY, began a television series titled *Miracles and More Miracles* last November. He is also vice president of the board of trustees of Albany Presbytery.

Richard C. Nevius (P) has retired as rector of St. Paul's Church in the art colony of San Miguel de Allende, Guanajuato, Mexico. Since then, he and his wife have built a home in San Miguel and have done extensive international traveling to conferences and congresses. He has recently returned to Mexico after spending a term as visiting professor of Greek and New Testament at St. Andrew's Theological Seminary, Manila, the Philippines, where he will be teaching part of each year for the forseeable future.

Charles Rowins (P) writes, "After many years in Episcopal schools, I now work for Johns Hopkins University in a program for academically talented pre-collegiate young people. On Sundays, I officiate at a community chapel (St. Christopher's-by-the-Sea) on Gibson Island, just north of Annapolis."

1988 Ann Fitzgerald Aichinger (B) earned her Th.M. from Columbia Theological Seminary in Decatur, GA, in May.

Methodist pastor **Barbara D. Burrus (B)** is chair of her conference's Health and Welfare Committee and the AIDS Action Team.

1989 Victor Aloyo Jr. (B) writes, "The Presbyterian Church of the Redeemer of East Brooklyn [the church he pastors] is attempting to combat the issues of racism and discrimination which are sorely plaguing our society. We have opened the doors for a full multi-cultural, multi-lingual ministry that includes twenty-nine countries and four different languages. We worship God in English, Spanish, Hindi-Punjabi, and Korean...."

Cathy Ann Ludwig (M) has accepted a call to become pastor of Christ Evangelical Lutheran Church in Union, NJ.

Dana B. Martin (P) has been named acting director of the library for the American Baptist Historical Society.

Kennedy M. McGowan (B) is now first vice moderator of Long Island Presbytery and is also president of Pronto, a local social service mission.

1990 Deborah Blanks (M) was appointed assistant dean of religious life at Princeton University.

J. Paul Davis (B) was ordained at Tabernacle United Church, a UCC congregation in Philadelphia, on March 23, 1997. He will minister at the First Congregational Church (UCC) in Portland, OR.

Anabel C. Proffitt (D) has been named dean of Lancaster Theological Seminary in Lancaster, PA, where she has been on the faculty since 1989.

Chandra S. Soans (M) is pastor at Grace-Trinity (UCC) Church in Philadelphia, PA, and an adjunct assistant professor at New Brunswick Theological Seminary in New Brunswick, NJ.

Kristen Will (B) is living in Boston, MA, where she continues to work as a clinical social worker with the elderly mentally ill.

1991 Dale P. Andrews (B), a Ph.D. candidate at Vanderbilt University, has been called to serve as assistant professor of homiletics and practical theology at Louisville Presbyterian Theological Seminary in Louisville, KY, starting in the fall semester of 1998, pending the completion of his dissertation. He is currently a teaching fellow at Vanderbilt specializing in black preaching, homiletics, and the theological foundations of pastoral care.

Eun Joo Kim (B, '96D) is youth pastor at the Korean Central Presbyterian Church of Queens, NY, which has begun construction of a new sanctuary and gym/multi-purpose room.

Stephen M. LaSor (B) writes that he is district chairperson in a new configuration for Redstone Presbytery and a grateful participant in PTS's group trip to Israel in March 1996.

Since April 15, **Angela L. Ying (B)** has been associate presbytery executive for mission and program for the Presbytery of Seattle.

1992 David R. Brewer (B) is "enjoying serving as interim pastor while also preparing for law school."

Gaston E. Espinosa (B), a Ph.D. candidate in Chicano/Latino history at the University of California at Santa Barbara, is co-editor of the forthcoming volume *Chicano Religions* to be published this fall. He was a visiting lecturer in religion at Westmont College in Santa Barbara during the 1996–97 academic year.

Doug Hoffman (B) is pastor at St. Matthew's United Methodist Church and the director of the St. Paul's Christian Center, both in East Baltimore, MD.

Clara E. Thomas (B) was ordained a deacon in the United Methodist Church in June. She has been minister of discipleship at the First United Methodist Church in Hightstown, NJ, since February.

1993 James A. Glasscock (M) writes that he received a diploma in jurisprudence and human rights from Strasbourg in August 1996, and defended a thesis on "The Eastern Orthodox Church and Human Rights." He is a member of Grace Presbytery and accepts interim pastorates.

Class notes

On the Shelves

Have you finished all the books on your summer reading list? **On the Shelves** features book recommendations from a variety of Princeton Seminary faculty and staff, with the hope that these suggestions will help alumni/ae choose books that will contribute to their personal and professional growth.

From Carol Lakey Hess, assistant professor of Christian education

Religion, Feminism, and the Family, by Anne Carr and Mary Stewart VanLeeuwen, eds. Louisville, KY: Westminster/John Knox,1996; *Families in the New Testament World: Household and House Churches*, by Carolyn Osiek and David L. Balch. Louisville, KY: Westminster/John Knox,1996. These are two books in the comprehensive series The Family, Religion, and Culture, edited by Don Browning and Ian Evison. Focused to raise important issues surrounding the North American debate about family, the series advances no single point of view and gives no one solution. It does, however, attempt to create opportunities for a middle way between neo-conservative and neo-liberal extremes. *Religion, Feminism, and the Family* includes a range of authors and viewpoints (excluding extreme viewpoints on either end), and it delves into historical background as well as raises current issues. It is a readable, informative, and provocative collection. *Families in the New Testament World* builds on and extends the work that Osiek and Balch have done before. The result is an interesting and helpful archaeology of early Christian households. The consideration of social patterns oriented around honor, shame, and gender roles is especially illuminating. There are other books to follow in this series, including a summary of the debate and a handbook with a practical emphasis.

The Color of Water: A Black Man's Tribute to His White Mother, by James McBride. New York, NY: Riverhead Books, 1997. This inspiring and vibrant story of a real-life family gives flesh and blood to discussions on the family in the US. Raised by a Jewish mother whose family fled pogroms in Poland, and who herself fled an abusive father and found refuge, love, and life in the black community, the author tells of his family's triumphs over an inordinate number of hardships and ills: anti-semitism, racism, death, and poverty. McBride was told by his mother that God is neither black nor white but rather the color of water; the book traces this remarkable young man's odyssey to understand his rich and complicated heritages.

From Michael E. Livingston, campus pastor and director of the chapel:

Fatheralong: A Meditation on Fathers and Sons, Race and Society, by John Edgar Wideman. New York, NY: Pantheon Press, 1994. In *Fatheralong*, author J.E. Wideman combines a trenchant social analysis of race and society and a revealing personal narrative. Wideman's earlier book *Brothers and Keepers* introduced his siblings.

Here he acquaints the reader with his parents: "My first rule of my father's world is that you stand alone. Alone, alone, alone.... My mother's first rule was love." He travels from Amherst, MA, to the harsh inner city of Pittsburgh, to a town called Promised Land on the wrong side of the tracks in rural South Carolina. Wideman's insights into the development and misuse of the concept of race are rendered in piercing and lyrical prose. "The word 'race' evokes a paradigm," he writes, " a system, network, or pattern of assumptions, relationships, a model of reality... of history and causation as complete, closed, and pervasive as religion." This book is both a a strong social commentary and a sensitive autobiography.

A Fire in the Bones: Reflections on African American Religious History, by Albert J. Raboteau. Boston: Beacon Press, 1995. This collection of essays provides a fresh perspective and rich historical detail on a wide range of issues in African American religious history. Believing the Gospel to be "of necessity, universal in a particular way," Raboteau shares diverse stories of individuals and groups prominent in the African American religious experience in the United States. Among topics included are Richard Allen and the AME church, an exploration of black Catholicism, a comparison of Thomas Merton and Martin Luther King Jr., and black destiny in nineteenth-century America. The book is further enriched by Raboteau's search for further knowledge about the circumstances of his father's death, and his meeting with the son of the man who killed him.

1994 **Patricia Fisher (B)** was ordained in the Presbyterian Church (USA) in June 1996.

YoHan John Kim (B, '95M) is college pastor at the Torrance First Presbyterian Church in Torrance, CA.

Scott McKee (B) was ordained on March 23 at the Kirk in the Hills Presbyterian Church in Bloomfield, MI, by Detroit Presbytery. He has accepted a call as associate pastor of the International Community Church in Surrey, England.

1995 **Dustin W. Ellington (B)** is in his third year as associate pastor for youth and young adults at the First Presbyterian Church in Visalia, CA.

1996 **Heather Finck (B)** is now serving as pastor at Fewsmith Memorial Presbyterian Church in Belleville, OH.

Paul Lasley (M) is now a U.S. Army chaplain in the Second Squadron of the Second Armored Cavalry Regiment in Fort Polk, LA.

We're not ignoring you!

The editorial staff of *inSpire* receives many class notes every year and tries to print them all. But because the magazine is published quarterly, it sometimes doesn't include recently submitted class notes. If you don't see your class note here, please be patient. It will appear in a future issue.

outStanding in the field

Digging into Diaspora

A Pastor Probes the Past



Robert MacLennan in Chersonesus with E.N. Zherebtsov, the architect who forty years ago discovered a menorah in secondary use in the rubble at the base of a sixth-century basilica.

If you are looking for Robert MacLennan, you may well find him quite literally out standing in the field, or more accurately on the north shore of the Black Sea. Since 1993, MacLennan, a Presbyterian pastor for over thirty years and PTS M.Div. Class of 1966, has been involved in an international archeological venture involving the United States and the Ukraine. It is known as "The Black Sea Project." Unpacking MacLennan's involvement in the project is an archeological event in itself, because the road which led him to Chersonesus is richly layered terrain.

To begin at the end, which is what archeologists seem to do, MacLennan will return to Chersonesus, an ancient port city at the southwestern tip of the Crimean peninsula, in mid-August to continue searching for evidence of a Jewish community which flourished in the Crimea about 2,000 years ago, a time when that area was a part of both the Roman Empire and the Bosporos kingdom. He will dig with colleagues from Macalester College in St. Paul, MN, the University of Puget Sound in Tacoma, WA, and other universities in the United States, as well as with Ukrainian archeologists, professors, and students from Zaporozhye State University, in Zaporozhye; the Chersonesus Museum Preserve, in Chersonesus; and the Ukranian Academy of Science, all in the Ukraine.

MacLennan first visted the area in 1993 when he and colleagues J. Andrew Overman and Douglas Edwards, under the patronage of Macalester College and a private benefactor, made a research trip to the area north of the Black Sea in search of Jewish Diaspora communities. The trip made both academic and geographical sense, based on the history of the area, but had been impossible prior to the dissolution of the former Soviet Union. For eighty years the Crimean military city of Sevastopol had been closed to Westerners; internally, during Stalin's years in power, any studies of ethnicity had been prohibited.

What MacLennan and his colleagues discovered upon arrival in Chersonesus was that excavations carried out in the '50s, as well as others from the nineteenth century, verified not only the presence of a Jewish public space in Chersonesus and in the eastern city of ancient Panticapaeum (modern Kerch), but also that the Jewish community participated in and was respected by the larger community. Nevertheless, from an archeological perspective, the site remained largely unexplored as far as the Jewish presence was concerned. Thus, it was determined that further excavations should be carried out by a joint American, Russian, and Ukranian team.

The project's first season was in July 1994 and involved fifty-five staff members and volunteers. By the beginning of the second season in June 1995, the group had grown to sixty-two members. During these digs, which focused on excavations of a fifth- and sixth-century C.E. basilica, MacLennan says he and his colleagues "discovered much evidence for a synagogue in ancient Chersonesus, [including] two menorahs, several fragments inscribed in Hebrew and Greek, and inscriptions from various places in the Crimea indicating a Jewish presence from at least the first century C.E." Over the next few years, they hope to accumulate more information about "the various peoples that lived in Chersonesus."

How did MacLennan, whose grandfather, Stuart MacLennan, built the First Presbyterian Church of Hollywood in the early '20s and who grew up in that West Coast Christian community, end up digging for shofars and menorahs in the Ukraine? It has all been part of a natural progression, he says. His passion for history was nurtured by his biblical background; the study of ancient languages and primary texts was a part of his early theological training.

While at PTS in the '60s, he pursued his fascination with "origins, primary sources, beginnings, first causes," he says, and seriously studied languages and primary texts in biblical studies, ancient history, and psychology. But studying the Bible and other texts was not sufficient. In that turbulent era, he began to examine his own attitudes and beliefs. He questioned his tradition and was troubled by its exclusivity. "I came to see myself as wanting to be a pastor of a church in the world...to be a part of making our society work," he explains. And so began his commitment to creating a climate of openness in his ministry.

MacLennan's ministry, whether as associate minister of education in Lincoln, NE, teaching pastor in Edina, MN, or pastor in Scarsdale, NY, has always concerned itself with dispelling myths about "the strangers in our midst." He has been an advocate for diverse "underdogs," including women, Japanese Americans, and Jews.

outStanding in the field





(above) A menorah found as part of a wall of an early Roman cistern is now part of the collection of the Chersonesus Museum.

(left) In a photo taken in 1996, Zherebtsov shows the Black Sea Project directors where he found the menorah in 1957.

ber of years he taught a class with Rabbi Jack Stern of the Westchester Reform Temple in Scarsdale in which participants explored Christian anti-Judaism and Jewish anti-Christianism.

MacLennan has continually sought through his ministry to "look at real issues and to try to find a way to bring people together." While serving in Scarsdale he supported the Japanese ministry there and held joint services with the Japanese congregation on Hiroshima Day and Pearl Harbor Day to celebrate a shared humanity. For a num-

A pivotal experience in his journey occurred when, in reading R. H. Charles's 1913 two-volume translation of the *Apocrypha* and *Pseudepigrapha,* he came across the rabbinic writings *Pirke Aboth* (the *Sayings of the Fathers*). These writings gave him a new appreciation for and understanding of emerging Judaism. "Judaism has its own unique history," says MacLennan. "What I discovered is that Judaism is not the background for Christianity. Judaism has a parallel growth to emerging Christianity in the first three or four centuries C.E."

In 1988, MacLennan wrote his Ph.D. dissertation at the University of Minnesota on "Early Second-Century Texts on Jews and Judaism." Soon he began to lecture at synagogues on such topics as why a Christian would study the Mishnah (the core of the later Talmuds) and on the problem and origin of anti-semitism. He started to look at what went wrong in twentieth-century Germany and got involved in Holocaust studies.

In his studies of Jewish culture, he was drawn to the issue of what it means to be in diaspora, an issue with which he had concerned himself in a more ecumenical way throughout his ministry. He decided to study the Jewish Diaspora communities in the Black Sea region, an interest shared by his colleague Overman. The rest, as they say, is history.

Where the Bible Meets the Blues

Bill Carter Joins Theology and Jazz

The first time Bill Carter tried using his talents as a jazz musician in worship at the First Presbyterian Church in Clarks Summit, PA, (the congregation he has pastored for the past seven years) was on a Sunday in Lent. The lectionary psalm for the day (Psalm 137) gruesomely lamented Israel's Babylonian captivity by asking God to dash the captors' children's heads against a rock.

It was also Girl Scout Sunday.

With that bizarre juxtaposition and his admittedly devilish sense of humor, Carter decided to present the psalm as a blues piece.

"The text was about being a long way from home," he says, "and the psalmist chose to sing in the language of oppression. For us in America, that's the blues."

So Carter, a professional jazz pianist before he enrolled at Princeton Seminary in 1982, arranged a blues rendition of the text for a tenor in his choir and accompanied him on piano. "After he sang, I talked about what it meant to feel far from home, but the music was really the sermon."

Joining jazz and theology is now commonplace in Carter's ministry; in a sense, it furnishes a defining paradigm for his faith. "I've always been concerned about integrating the various pieces of my life," he says, "especially since I was called to ministry. The Reformed tradition speaks strongly to the head, the intellectual part of who I am. It's very text-oriented. But when we smashed our statues and took the arts out of our churches during the Reformation, we lost something. Theoretical truth must also be embodied."

For Carter, jazz is the tune that incarnates the text. "Jazz and other new, non-traditional forms of liturgical music join the text of the Scripture and the church's historic confessions with the tune of human experience," he explains.

outStanding in the field

He thinks good preaching should do the same thing. "I've learned how to preach good sermons by tuning in to other preachers who tell stories from human experience, like Fred Craddock [former professor of preaching and New Testament at Candler School of Theology]. I listen to his tapes and try out his sermon tunes in my voice. That's how you learn to play jazz, too. You listen to Coltrane or Brubeck and put your fingers where they did on the piano or saxophone keys and hear how their music sounds in your voice, your style."





Carter heard lots of jazz growing up in Owego, NY. His mother played the clarinet, and he remembers many evenings spent listening to Benny Goodman and Count Basie records. His own piano lessons took him from two-part-inventions by Bach to the blues. He played his way through college at SUNY Binghamton ("I think I played at more wedding receptions and parties in my last year of high school and my four years of college than I've attended in twelve years of ministry," he says).

The Christian faith was a mainstay in his home, too. He describes a nurturing Presbyterian family that "went to church [the First Presbyterian Union Church of Owego] every Sunday, attended Sunday School, stayed for coffee hour after service, and talked about the sermon over Sunday dinner. We even made every member canvass calls!" he remembers.

So it seemed natural to Carter to find himself in seminary. He "put music on ice" while at PTS, and while pastoring his first congregation (the Catasauqua Presbyterian Church in Catasauqua, PA). "I felt for a time as if I had to leave the music behind, as if this new calling was very different, and my jazz was, in a sense, a lesser gift," he says.

But the Clarks Summit congregation wasn't satisfied with that reasoning. "This congregation celebrates and cultivates people's gifts, including their pastor's," he says. "And their understanding of spiritual gifts goes far beyond the traditional ones."

Now Carter plays regularly in a jazz quartet, with "gigs" in churches, nightclubs, and colleges. In 1996 he returned to his undergraduate alma mater to perform and lecture as a jazz pianist in residence. And this summer he and his quartet were featured at the Seminary's annual Institute of Theology in an evening of jazz. Carter also teamed with his friend, fellow-pastor and poet Bill Leety, to lead an Institute workshop on liturgy and the arts.

Interested in expanding the range of music that is used in worship, Carter urges pastors to learn to work with the musicians in their churches and to trust them. "Ministers should teach their musicians theology, and learn music theory themselves in return," he says. "Together pastors and musicians must dig deeply into the bedrock of the church's liturgy—its texts and its music—and their own experiences of God's presence."

Ultimately, Carter believes faith thrives when people integrate what they confess and what they experience about God. "Jazz has done that for me," he says.

And he hopes to share that insight with his newest community of faith—the Princeton Seminary Board of Trustees. Elected as an alumni/ae trustee this past May, Carter will serve a three-year term on the board.

He muses about the board working as "more of a collaborative jazz group than as a traditionally structured organization."

"I hope we can talk together about the whole business of integration between tradition and innovation, between Scripture and experience, between text and tune," he says. "I hope we can be flexible, and I hope we can even have fun! For me, jazz is a model of how to do that. I thought for so long that there was a clear line between the secular and the sacred; but now I believe that if the whole earth is really the Lord's, no experience is outside the sacred."

Obituaries

• Clarence E. Reed

Clarence E. Reed, an emeritus member of the Seminary's administration, died on April 8, 1997, in Fort Myers, FL, from injuries sustained in a fall. He was eighty years old. From 1934 to 1966, Reed was employed in the Business Office. In 1966, he was appointed director of housing and student employment; he then served as director of housing from 1971 until his retirement in 1981. A lifelong resident of West Windsor, NJ, Reed was an elder and trustee of the First Presbyterian Church of Dutch Neck. He was also a former president, vice president, and secretary of the West Windsor Township School Board. Reed is survived by his wife, Marie; a daughter, Shirley R. Cortelyou; two sons, Kenneth and William; and five grandchildren.

• William A. Parke, 1933b

William A. Parke, a native of Northern Ireland and pastor in the Presbyterian Church of Ireland, died on August 12, 1996. He was eighty-seven years old. Parke was ordained by the Presbytery of Dungannon in the Presbyterian Church of Ireland on October 15, 1935. His first call was as assistant pastor of Ulsterville Presbyterian Church in Belfast from 1933 to 1935. He was installed as pastor of Castlecaulfield Presbyterian Church in County Tyrone in 1935 and served there until 1941. Most of his career was spent as pastor of Orangefield Presbyterian Church in Belfast, where he served from 1941 until his retirement in September 1975. Parke is survived by his wife, Margaret.

• Grant N. Miller, 1935B

Grant. N. Miller, who pastored several United Brethren congregations in Pennsylvania during his career, died on January 5, 1997. He was ninety-one years old. He was ordained by the United Brethren in Christ Church, Eastern Pennsylvania Conference, in September 1935. Miller began his career as pastor of the Hillsdale Circuit in Middletown, PA, from 1935 to 1936. He served the Powl's Valley Circuit in Halifax from 1936 to 1937 and again from 1963 to 1967. From 1940 to 1949, he pastored the Kochenderfer's Church, then moved on to pastor Steelton Evangelical United Brethren Church from 1949 to 1952. From 1952 to 1963, he was with the Ironville Church in Columbia, PA, and from 1967 to 1970, he pastored the Jonestown-Fredricksburg Church in Jonestown, PA. He also served the Safe Harbor-Colemanville Church in Conestoga from 1971 until his retirement in 1982. He is survived by his wife, Ruth Essick Miller; his brother, John; and his sisters, Mable M. Price, Dora Lambert, and Sylvia Naslund.

• Robert B. Boell, 1938B

Robert B. Boell, who was pastor of Westminster Presbyterian Church in West Chester, PA, from 1945 to 1964, died at his home on February 22, 1997. He was eighty-four years old. Ordained by the Presbytery of George in Iowa in June 1938, Boell primarily served churches in the East. From 1938 to 1943, he pastored the First Presbyterian Church in Montgomery, NY, and from 1943 to 1944, he was assistant pastor at Central Presbyterian Church in Rochester, NY. In 1964, after a successful twenty-year tenure as pastor of Westminster Presbyterian Church during which he doubled the size of the congregation, hired the first associate pastor, and initiated three building programs, Boell returned to Iowa where he pastored the Lakeside Presbyterian Church in Storm Lake. Boell was the widower of Lillian Passmore Boell, who died in 1970. He is survived by his wife of twenty-five years, Emily; his son, Robert; his daughter, Lillian B. Klein; two grandsons; one step-son, Richard G. Potter; and five step-grandchildren.

• Robert L. McIntire, 1939B, 1946M, 1959D

Robert L. McIntire, a pastor, missionary, and educator, died on November 21, 1996, at the age of eighty-two. McIntire, who was ordained by the Presbytery of Wichita in May 1939, served as pastor of the Parish of the Folded Hills in Woodsfield, OH, from 1939 to 1943 before beginning his thirty-year career as a missionary in Brazil and Latin America. During that time he also served on the faculties of Lincoln University Seminary in Pennsylvania, the College of Emporia in Kansas, the Presbyterian Seminary in Campinas, Brazil, and the United Theological College of the West Indies. From 1974 to 1977, he was an administrator at the Presbyterian Manor in Clay Center, KS. McIntire is survived by his wife, Esther.

• John A. McConomy, 1942G

John A. McConomy, who pastored Augustus Lutheran Church in Trappe, PA, for twenty-five years, died at his home in April 1997. He was eighty years old. Ordained by the Lutheran Church of America on November 2, 1941, McConomy also served as pastor of churches in Hightstown, NJ, from 1941 to 1943; Weissport, PA, from 1944 to 1949; and Philadelphia, PA, from 1949 to 1956. In 1979, McConomy was awarded a doctorate in ministry to the aging by Lutheran Theological Seminary in Philadelphia, where he had earned a Master of Divinity degree in 1941. During his retirement, McConomy was the visitation pastor at Holy Trinity Lutheran Church in Wildwood, NJ, where he was a member. He was also a member of the New Jersey Synod of the Evangelical Lutheran Church in America, the Lower Township (NJ) Kiwanis Club, and the Lower Township Garden Club. McConomy is survived by his wife of fifty-five years, Lillian E. Giersch McConomy; four children, Lillian M. Ferrard, Deborah C. McConomy-Wallace, John W. McConomy, and Stephen M. McConomy; and eight grandchildren.

• Richard C. Redfield, 1946B

Richard C. Redfield, former pastor of Lake Burien Presbyterian Church in Seattle, WA, died on February 1, 1997, as a result of injuries incurred as a pedestrian in a pedestrian-vehicular accident that took place in Burien, WA, on December 13, 1996. He was eighty years old. He died at Harborview Medical Center where he had been volunteer chaplain in the trauma and critical care units since his retirement from the

Obituaries

pastorate. Redfield was ordained by the Presbytery of Los Angeles in November 1946. He served as pastor of Manitou Park Presbyterian Church in Tacoma, WA, from 1946 to 1950. For the succeeding fourteen years, he was pastor at Emmanuel Presbyterian Church in Spokane, WA. In 1966 he went to Lake Burien Presbyterian Church where he served as pastor until he retired in 1983. Redfield is survived by his wife of fifty years, Virginia; his daughters, Katherine Meeks, Betsy Messerschmitt, and Susan Gossman; and two grandchildren, David and Elizabeth Meeks.

• Donald L. Barker, 1947B

Donald L. Barker, former pastor of the First Presbyterian Church in Vincennes, IN, died on November 7, 1996. He was seventy-two years old. Barker, who was ordained by the Presbytery of Cairo in Illinois on July 10, 1947, also pastored a number of churches in Illinois, including Union Ridge Presbyterian Church in Union Ridge from 1947 to 1952. For the next six years, Barker was parish director and pastor of the Sharon larger parish in White Pine, TN. From 1959 to 1967, he pastored North Hills Presbyterian Church in Knoxville, TN. Barker is survived by his wife, Eleanor.

• Thomas G. Northcott, 1949B

Thomas G. Northcott, who pastored churches in Washington, D.C., New Jersey, and on Staten Island, NY, died on February 22, 1997. He was seventy-seven years old. Ordained by the Presbytery of Newton on April 13, 1948, Northcott was a native of Canada and had served in the Royal Canadian Air Force during World War II. In 1949, he became pastor of Kenilworth Presbyterian Church in Washington, D.C. The following year he accepted a call as pastor of the Fourth Presbyterian Church in Trenton, NJ, where he served for four years. From 1954 to 1957, he was pastor of the First Presbyterian Church on Staten Island, NY. During the 1960s, he opened a real estate office, but continued to serve as interim pastor and guest preacher at various churches in Connecticut. In addition, for thirty years he led Bible study groups. Northcott is survived by his wife, Zeneida; two sons, Graham and Marshall; a daughter, Jennifer E. Twyford; two step-sons, Philip C. Peck and John H. Peck; and several grandchildren.

• Raymond C. Provost Jr., 1953B

Raymond C. Provost, retired Presbyterian pastor and missionary, died on February 18, 1997. He was seventy-seven years old. Ordained by the Presbytery of Philadelphia on June 24, 1953, he served as a missionary in Korea from 1948 to 1965. There he founded Moon Wha Junior/Senior High School in Kyongju and established the Korea Scholarship Fund for students in need. Recently, when the new campus of Moon Wha was dedicated, he was honored for his contributions to the school. When he returned to the United States in 1965, he accepted a call as pastor of the Church of the Straits in Mackinaw City, MI, where he served until his retirement in 1984. He is survived by his wife, Mariella; two sons, David and Jonathan; two daughters, Elizabeth Anne Drummond and Janet Cummings; and five grandsons and one granddaughter.

• George S. Stephanides, 1958M

George S. Stephanides, pastor of St. Paul's Church in Irvine, CA, for twenty years, died on December 17, 1996. He was sixty-three years old. He was ordained in the Greek Orthodox Church of North and South America on July 31, 1960. In addition to serving parishes in California, New Jersey, and Massachusetts, he was very active in both church and lay activities. He held offices in the Clergy Brotherhood, the St. Nicholas Ranch and Retreat Center, Guadalupe Manor, United Way of Orange County, and the National Conference of Christians and Jews, among other organizations. He also served on the Archdiocesan Council, the San Francisco Diocese Council, and the Hellenic College/Holy Cross Board of Trustees. He was a recipient of the church offices of Confessor, Sakellion, Economos of the Ecumenical Patriarchate, and Protopresbyter. He is survived by his wife of thirty-five years, Elaine; a daughter, Mary Brown; a son, Steven; and a granddaughter.

• Peter W. Macky, 1963B, 1970D

Peter W. Macky, professor of religion and chair of the Religion and Philosophy Department at Westminster College in New Wilmington, PA, died on April 10, 1997, of mesothelioma, an untreatable cancer of the lining of the lung, caused by prolonged exposure to asbestos (probably from the ceiling of the college chapel). He was fifty-nine years old. A Rhodes Scholar and a Rockefeller Doctoral Fellow, Macky earned an A.B. in engineering from Harvard University (at the age of nineteen) and B.A., M.A., and D.Phil. degrees from Oxford University. In addition to his studies at PTS, he did work at Duke University, the University of Illinois, and Fuller Theological Seminary. From 1966 to 1967, he was an instructor in biblical studies at PTS. In 1967, he was ordained by the Presbytery of Los Angeles South West. He then served as associate pastor at Pacific Palisades Presbyterian Church in Pacific Palisades, CA, from 1967 to 1970. In 1970, he joined the faculty of Westminster College, where he taught until his death. He was Westminster's first Joseph Henderson Lectureship winner; in 1990, he received the Sears Roebuck Foundation "Teaching Excellence and Campus Leadership Award." Macky was the author of many books, including *The Bible in Dialogue with Modern Man; Violence: Right or Wrong; Pursuit of the Divine Snowman; Candles in the Dark: Modern Parable; The Centrality of Metaphor in Biblical Thought: A Theory of Interpretation; St. Paul's Cosmic Myth: A Military Version of the Gospel;* and *The Island of the Sun,* a fantasy novel, along with numerous articles. A gifted athlete, Macky was a two-time All-American swimmer at Harvard. In 1977, he founded the New Wilmington Area Soccer Club, introducing youths in the area to soccer. In addition, he developed New Wilmington High School's soccer team and coached the Westminster men's varsity soccer team from 1990 to 1996. A devoted and beloved teacher, Macky touched many lives. He is survived by his wife, Nancy; and two sons, Cameron and Christopher.

Obituaries

• Patrick A. Dowd, 1972M

Patrick A. Dowd, a retired Roman Catholic priest and officer in the United States Navy, died on March 5, 1997. He was sixty-nine years old. Ordained by the Roman Catholic Church's Archdiocese of Milwaukee on May 30, 1959, he then dedicated his life to serving the church and the Navy, where he rose to the rank of captain. From 1959 to 1964, he was assistant priest at St. Robert's Church in Milwaukee, WI. From 1964 to 1965, he was a chaplain for the United States Navy in San Diego, CA. The following year he served as chaplain for the Third Marine Division. From 1966 to 1968, he served as a chaplain at the Naval Training Center in San Diego; then, from 1968 to 1971, he served as a chaplain aboard the USS *America.* In 1972, he began a three-year call as chaplain in Virginia Beach, VA. During his naval chaplaincy, he served two tours in Vietnam and as fleet chaplain of the seventh fleet. He was the only chaplain entitled to wear the "Silver Dolphin," reflecting his initial service in the Navy as an enlisted submariner. He was selected Chaplain of the Year in 1975. After retiring from the Navy, he was a chaplain for Sharp Memorial Hospital for three years and then served San Rafael Parish in Rancho Bernardo, CA, for more than seven years. He is survived by two sisters, Sally D. Lyons and Helen D. Maasch; two brothers, James and John; thirty nieces and nephews; and sixty grandnieces and grandnephews.

• Richard Lee Henrickson, 1973B

Richard Lee Henrickson, an ordained Lutheran pastor, died on March 19, 1995. He was forty-seven years old. Henrickson was ordained by the Lutheran Church of America, the Metropolitan New York Synod, on May 11, 1975. Prior to his ordination, he was the assistant director of Christian Ministry in the National Parks in New York City. In 1975, he accepted a call as pastor of Christ Church, also in New York City. The following year he became dean of the Manhattan District for the Lutheran Church of America. He has no known living relatives.

• Mary Margaret Thiel, 1975B

Mary Margaret Thiel, women's ministries associate for the Synods of the Trinity and the Covenant, died suddenly of a massive heart attack at her home in Punxsutawney, PA, on March 9, 1997. She was sixty years old. Thiel was ordained by the Presbytery of New Brunswick on September 21, 1975. That year she also served as assistant director of field education at PTS. In addition to her work with Presbyterian women, Thiel also pastored several churches in Pennsylvania, including Anita Presbyterian Church in Anita, Pleasant Grove Presbyterian Church in Punxsutawney, and Zion Presbyterian Church in Reynoldsville. She is survived by two daughters, Elizabeth and Katherine.

• Michael L. Hicks, 1979M

Michael L. Hicks, assistant director of pastoral service at Community/Kimball Health Care System in Toms River, NJ, died on April 9, 1997. He was fifty-four years old. A member of the Association for Clinical Pastoral Education, Inc. (ACPE), Hicks held a number of hospital chaplaincy positions in Pennsylvania, New York, Georgia, and New Jersey. Prior to that he served as a parish minister in Butler, NJ. He is survived by his wife, Barbara Kalehoff Hicks; three sons, Stuart, Gregory, and Christopher; two daughters, Deanna Moyer and Emily; and six grandchildren.

• David J. Templeton, 1984B

David J. Templeton, former pastor of Trinity Presbyterian Church in Greyabbey, Ireland, died on March 24, 1997, as "a direct consequence of injuries received in a para-military style assault" on February 7, 1997. At that time, a group of men, armed with nail-embedded baseball bats, broke into his home and beat him severely. Seven weeks later, he died. He was forty-two years old. Templeton was ordained in 1986 and served for one year as assistant pastor in Duncairn and St. Enoch's Presbyterian Church in north Belfast; in 1987 he was installed as pastor of Trinity Presbyterian Church in Greyabbey, where he served until 1996. He resigned soon after the Belfast newspaper *Sunday Life* published a front-page feature disclosing his previously "very private sexuality." A committed pastor and scholar, he served as assistant editor of *Irish Biblical Studies,* lectured as an adjunct professor at local universities and theological colleges, and wrote a doctoral dissertation on "the theological implications of artificial intelligence." In addition, he was a regular broadcaster for both BBC and Downtown Radio religious programs. Northern Ireland's longest-surviving kidney transplant patient, he suffered acute kidney failure two decades ago and was given about a month to live. After receiving a kidney from his mother, he lived a rich, productive life. He is survived by his mother, Meta, and his sister, Lorna.

• Kirsten E. Lunde, 1986B

Kirsten E. Lunde, executive director of Christian Churches United (CCU) of the Tri-County Area in Harrisburg, PA, died on March 26, 1997, after a year-long battle with cancer. She was thirty-six years old. An ordained Presbyterian pastor who also held a master's degree in social work from Rutgers University Graduate School of Social Work, Lunde had served as an associate pastor of Kreutz Creek Presbyterian Church in Hellam, PA, and director of community affairs for Planned Parenthood of Central Pennsylvania. She became executive director of CCU, an ecumenical federation of churches in Cumberland, Dauphin, and Perry counties in Pennsylvania, in January 1995. She is survived by her husband, Patrick Walker ('86B); a daughter, Anna, and a son, Robert; her mother, Joan Warren Sullivan; her father and step-mother, Robert and Lyn Lunde; and a sister, Karin.

In addition to those whose obituaries appear in this issue, the Seminary has received word that the following alumni/ae have died:
James W. Butler 1927B
Henry C. Banks 1930B
J. Charles McKirachan 1933B
Lawrence E. Fisher 1937B
Hugh F. Ash 1941B
Theodore P. Valenti 1944B/1949M
J. Edward Paul 1945B
The obituaries of many of these alumni/ae will appear in future issues.

investing in ministry



The Reverend Chase S. Hunt is the Seminary's director of planned giving.

The Seminary's Planned Giving Program offers outstanding life income plans that complement retirement issues and consider important financial and tax concerns.

To illustrate this, let me share with you the experience of two friends of the Seminary, Pixie Biggs and her late husband, Richard. Years ago, Richard Biggs established a Charitable Remainder Unitrust with our institution. This arrangement allowed him to make a generous gift to the Seminary, receive a sizeable income tax charitable deduction, and receive income for life that would continue to be paid to Pixie if she were to survive him. An attractive feature of this unitrust arrangement was that the trust assets would be revalued each year; the percentage of payout to him, determined when the trust was established, would be based on that new valuation. Thus, as the trust prospered in a growing economy, Richard's income from it would also grow. That was an important consideration for him in his retirement years and in his provision for Pixie. I can still recall the Biggses' delight with this arrangement, and Richard's great satisfaction as he signed the trust document. "This is something I have been planning to do for more than fifteen years," he said. "This is a happy day for us!"

Some time later, Richard and Pixie made two other life income arrangements with the Seminary in successive years by way of the Deferred Payment Gift Annuity, an ideal retirement vehicle. Both annuities provided an income tax charitable deduction for the year in which they were established and called for income payments to the Biggses to begin several years later, in 1993. These payments, which now continue to be paid to Pixie, provide her with fixed income, some of which is tax-free. In addition, the capital gain impact on one of those annuities that they funded in part with appreciated securities is reduced and spread over the years of their life expectancy, as determined when that annuity was established. As with the earlier unitrust arrangement, these annuity agreements brought great pleasure to the Biggses in accomplishing a charitable objective that was important to them and expressing their affection for and support of the Seminary.

If in your retirement planning you wish to explore these gift plans that have served the Biggses so well and continue to provide for Pixie, or if you are interested in learning about the other life income plans offered by the Seminary, please let me know.

Gifts

This list includes many of the gifts made between January 24, 1997, and June 9, 1997. Others will appear in later issues.

In Memory of

Dr. Willis A. Baxter ('38B) to the Scholarship Fund
The Reverend Dr. Alison R. Bryan to the Annual Fund
Mr. John H. Born Jr. to the Annual Fund
Mr. Harwood Childs to the Harwood and Willa Childs Scholarship Endowment Fund
Mrs. Willa Childs to the Harwood and Willa Childs Scholarship Endowment Fund
Mr. Charles R. Craig to the Alumni/ae Roll Call
Mrs. Beatrice Childs Dyment to the Harwood and Willa Childs Scholarship Endowment Fund
Mr. James E. Dingman to the Annual Fund
Mr. Charles R. Erdman Jr. to the Annual Fund
The Reverend Dr. Lawrence E. Fisher ('37B) to the Scholarship Fund
Ms. Elizabeth R. Gary to the Elizabeth R. and Tom C. Gary Scholarship Endowment Fund
Mr. Tom C. Gary to the Elizabeth R. and Tom C. Gary Scholarship Endowment Fund
Mr. Bruce E. Haddad to the Alumni/ae Roll Call
Mrs. Dorothy Haddad to the Alumni/ae Roll Call
The Reverend Dr. Harry W. Haring (1893B) to the Annual Fund
Mr. Norman I. Holpp to the Annual Fund
The Reverend Dr. Merle Scott Irwin ('43B) to the Annual Fund
Mr. John S. Linen to the John S. and Mary B. Linen Scholarship Endowment Fund
Mrs. Mary B. Linen to the John S. and Mary B. Linen Scholarship Endowment Fund
Mrs. Esther Loos to the Scholarship Fund
Ms. Alexandra B. Marshall to the Guilford C. Babcock Seminar in Practical Theology
The Reverend Dr. C. Frederick Mathias ('57B) to the C. Frederick and Cleta R. Mathias Memorial Scholarship Endowment Fund
Mrs. Cleta R. Mathias to the C. Frederick and Cleta R. Mathias Memorial Scholarship Endowment Fund
The Reverend Thomas A. McGregor ('33B) to the Annual Fund
Ms. Martha King Wagner McKeon to the Speer Library Fund
The Reverend Dr. Seth C. Morrow ('38B) to the Alumni/ae Roll Call
The Reverend Shinnosuke Miyamoto ('50b) to the Scholarship Fund
The Reverend Dr. Thomas S. Mutch to the Presbyterian Church in Morristown—The Reverend Dr. Thomas S. Mutch Scholarship Endowment Fund
Mrs. Louise Schaefer Newell to establish the Louise Schaefer Newell Scholarship Endowment Fund
Mr. Clarence E. Reed to the Clarence E. Reed Memorial Scholarship Endowment Fund for Continuing Education
The Reverend Richard C. Redfield ('46B) to the Alumni/ae Roll Call
The Reverend Parke Richards to the Annual Fund
Mrs. Santina Schlotter to the Annual Fund

End things

The Church and the World of Genetic Research: Enemies or Partners in Conversation?

After publishing a brief response to the success of the Scottish embryologist Ian Wilmut in cloning an adult sheep (see *The Washington Post,* Sunday, March 2, 1997, C1), I received several letters expressing opposition to my article. Some were from biologists criticizing me for prohibiting research into human cloning and promoting the superstitions of religious belief. Others spoke on behalf of the church, upbraiding me for reckless support of research into human cloning and promoting the interest of science over revelation. Although these letters clearly reflected the bias of their authors, I assume responsibility for some of their contradictory interpretations of my article. Because the possibility of human cloning presents a true moral dilemma, my position sounded somewhat ambiguous. I found that I could neither take a stand firmly opposed to all research into human cloning nor could I support such research without serious reservations.

While I neither justify equivocation on this issue nor promote a deliberately vague or evasive stance on the part of the church, I welcome the opportunity to analyze the complex moral challenges provided by recent advances in genetic research and hope the church will as well. Before we are too quick to *condemn* all scientific efforts at cloning ("God above will not tolerate cloning of any kind," wrote one correspondent), we ought to take this opportunity to learn about the incredible advances in science and marvel at the makeup of human biology and human ingenuity. Far from challenging Christian faith, such an exploration can lead to a further appreciation of the mysteries and wonders of God's creation.

On the other hand, before we are too quick to *support* the advances in science without qualification ("Science is always a positive influence in the long run," claimed another correspondent), we must demonstrate the ability to face honestly the potential for harm that inevitably accompanies the potential for good in scientific advances. Rather than becoming blindly enamored with exciting scientific discoveries, we cannot lose sight of other seemingly mundane problems that lead to human suffering (such as the lack of fundamental health care experienced by millions of children and adults in this country and abroad). The church does not have to assume the stance of enemy in relation to science (or the business industry which accompanies scientific discoveries in biotechnology) as it has so often in the past, nor does the church have to be a naive or uncritical ally of science and business.

The recent recommendations of the National Bioethics Advisory Commission (chaired by the president of Princeton University, Harold Shapiro) leave room for further reflection, study, conversation, and moral contemplation regarding the issues surrounding human cloning. In its recommendations to President Clinton, the NBAC concluded that "at this time it is morally unacceptable" for anyone "to attempt to create a child using somatic cell nuclear transfer cloning." Consequently, the commission recommended legislation that would prohibit anyone from attempting to create a child in this manner. They also recommended that a "sunset clause" be included in any such legislation to ensure a review of the issue in a few years. Furthermore, they did *not* recommend a ban on animal cloning or the cloning of human DNA sequencing, "since neither activity raises the scientific and ethical issues that arise from the attempt to create children through somatic cell nuclear transfer, and these fields of research have already provided important scientific and biomedical advances." (The report does acknowledge the importance of humane treatment of animals in all research that involves the use of animals.)

As the church enters and continues to participate in the conversation and debate over the moral issues involved in human genetic research (as well as in plant and animal genetic research), we cannot assume that all scientists or leaders in the biotechnology industry are devoid of moral concerns, nor can we simply let science and business regulate themselves. We have the opportunity for genuine and fruitful conversation with the scientific and business worlds involved in genetic research. We can maintain our own distinct identity as the church while avoiding moral pronouncements that are devoid of scientific knowledge. ❙



Nancy J. Duff is associate professor of theological ethics at Princeton Theological Seminary.

con ed calendar

Areas

- Spiritual Growth and Renewal
- Professional Leadership Development
- Congregational Analysis and Development
- Theological Studies
- Conferences
- Off-Campus Events
- International Programs

September

22 — **Cosmos and Community: Creation and Moral Imagination in the Old Testament** William P. Brown

October

6–7 — **"Shall We Gather at the River?": Evolving Forms of Worship in the Old Testament** J. J. M. Roberts, Kathryn L. Roberts

9 — **Contemporary Voices in Christology** Doris K. Donnelly

10 — **Contemporary Issues in Christology** Doris K. Donnelly

13–14 — **Launching Leaders for Small Group Ministry** David Stark

17 — **The Pain of Christmas: Ideas for Preaching** Thomas K. Tewell

20–22 — **Making History: Biblical Stories and the Creation of Identity**
Patricia Dutcher-Walls, Donald Juel
Kitchener, Ontario, Canada

27–29 — **Speaking the Text and Preaching the Sermon** Charles L. Bartow, Michael G. Hegeman, Kristin E. Saldine

27–31 — **The Time Between: Interim Ministry Basic Education, Week One**
Robert C. Anderson, Edith A. Gause
Stony Point, NY

28–29 — **Teaching the Bible in Small Groups** Richard R. Osmer
Nashville, TN

31 — **Are There Rattlesnakes in the Pews?: Church, Clergy, and Lawsuits**
Eric J. Graninger, Elizabeth Haynes, Julie Slinger, Thomas F. Taylor

November

3 — **Confirmation and Catechism** Richard R. Osmer

5 — **Many Voices—One Lord** Nancy Lammers Gross

6–7 — **Pastor As Spiritual Director** Julie Neraas

12–13 — **The Role of the Church in Times of Catastrophe** Gerald C. Moule

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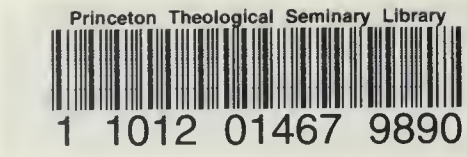
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